The Priest

Edited By Priests For Priests

May, 1953

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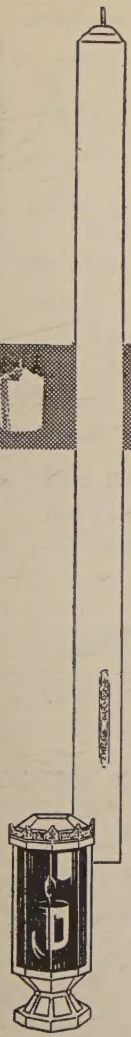

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Easter, 1953

MOST pastors will agree that Communions this Easter ran more heavily than ever before. In fact, for the first time in our parish, we had to have two priests distributing Holy Communion at the 8 o'clock Mass every morning during Lent. Certainly the modification of the Eucharistic fast had a lot to do with it. And then—Easter Morning—we consecrated ciborium after ciborium, one at each Mass, sometimes two. It seemed as though practically everyone received who went to church Easter Day.

For the first time, we had the Easter Vigil. We started at 10:15 and were finished shortly after 12:30—something of a record, according to neighboring pastors. But we took no shortcuts.

We had a table set up in the vestibule, offering a book and a candle at a quarter (and taking a loss of two cents on each sale). We sang the Exultet personally — and we always take it rather briskly. Then a seminarian of the parish read the prophecies. We blessed the Easter Water in the sanctuary and had the sexton roll it to the back of the church on a dolly. There were no baptisms, and the pastor merely extended Easter greetings to the congregation.

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When we started, the church was half full, but by the time Mass started, every seat was occupied—although there was no one standing (as there usually is on Christmas Night and at the later Sunday Masses). It will evidently take some time for word to get around and build up a following.

All in all, we liked it and we are confident that, circumstances permitting, the pastor will continue the service indefinitely.

We heard confessions Holy Saturday morning from ten to twelve, and were kept quite busy. Then we omitted them entirely that evening.

It was strange, incidentally, having all the Fathers together at breakfast Saturday Morning after a good late sleep—no fast, no services. Rather comfortable in an uneasy sort of way. Made you feel like a Protestant minister!

Flattery

IMITATION is the sincerest form of flattery—or so we have often heard. We hope so, too; as we saw our March editorial appear hither and yon in tear-sheets which "faithful readers" have been sending in—occasionally without benefit of quotes, we might add.

Seriously, though, we don't mind that a bit. Bishop Gorman's paper gave us credit in full, for which we are thankful to His Excellency, who is a newspaperman himself as well as head of the NCWC Press Department, and to F. Gordon O'Neill his workaday hard working editor (formerly of the San Francisco *Monitor*, we

THE PRIEST **MAY, 1953** **VOL. 9, NO. 5**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

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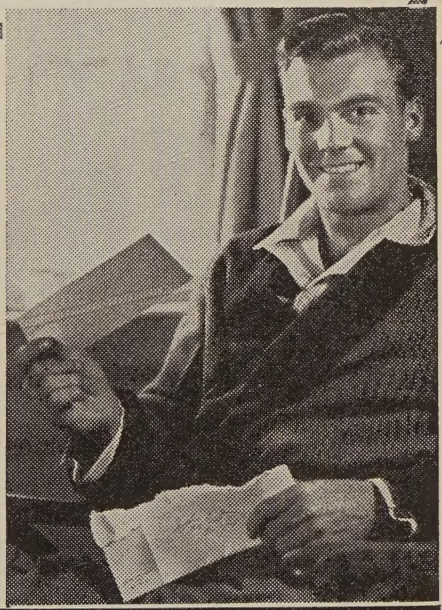

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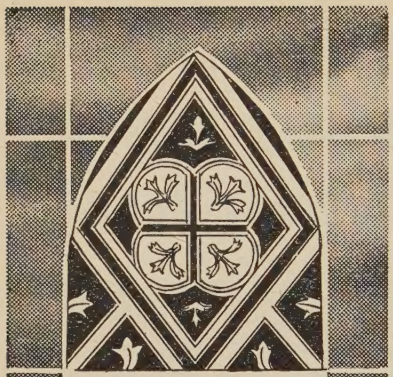

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recall, when we were at "St. Pat's"). Some others have simply availed themselves of the information we were able to provide. It's all the same so long as the truth gets around. It makes us feel good, really, that we are doing our little bit, modestly, quietly, unnoticed.

Mr. James H. Hanley and the F.R.C.

FATHER Thomas O. Hanley, S.J., of St. Mary's College, Kansas, wrote to us about our March editorial. Father Hanley supplies a factual correction. A son of the late James H. Hanley, mentioned in our article, he says that his father did not die sixteen years ago after completing his term with the F. R. C., as our report had it, but took up another type of legal work as Special Assistant to the Attorney General. During the War he also settled cases concerning conscientious objectors for the Department of Justice. He died in 1945.

"My impression is that his term as a Radio Commissioner was longer than the time indicated in your Editorial," says Father Hanley. "At any rate, I know it was well spent in the interest of America and religion. One policy he drove hard in his decisions was that religious and cultural programs should figure prominently in determining radio license grants and their renewal. I recall one instance where he succeeded in putting a station off the air because of its bigotry. From political principle he fought for the survival of the small non-network station; he wanted just distribution of radio as well as other forms of property."

Our error was due to a mistaken inference from the current *Broad-*

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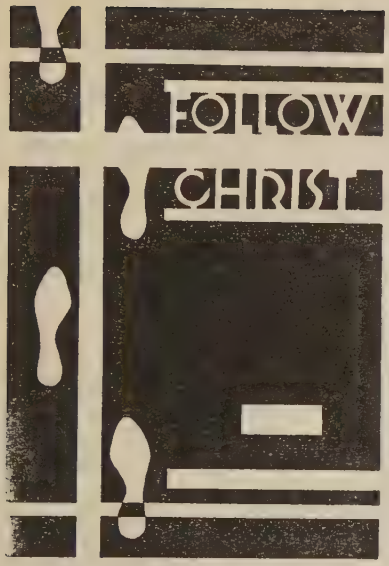
casting Yearbook. The entry for Mr. Hanley, appearing on p. 459 of the 1952 edition, reads simply:

James H. Hanley, Nebraska
April 1, 1933-July 10, 1934
(Deceased)

We inferred that the notation "deceased" was intended as an explanation of the termination of his tenure. His fifteen month tenure was so exceptionally brief that in reading the second line of his entry the question "Why?" would inevitably jump into one's mind—and then the next word one read was "Deceased."

The true reason for termination of his tenure was that R. F. C. died on July 10, 1934 and was succeeded the next day by F. C. C. Commissioners Sykes and Brown, who had served on F. R. C., were reappointed to F. C. C. Commissioners Hanley and Lafount were not.

We cannot be certain, but we have very little doubt that the case Father Hanley refers to was the so-called Shuler case—the title of which, on appeal, was Trinity Methodist Church, South v. Federal Radio Commission. The Reverend Bob Shuler had a station in Los Angeles. Complaints were made to F. R. C. because he was using his facilities to make constant sharp attacks on local politicians and on Catholics who were sometimes, as we recall it, one and the same. So F. R. C. refused to renew his license. The District Court of Appeals of the District of Columbia, then the highest tribunal for appeals from the Commission (although it's different now) upheld F. R. C., and its opinion specifically adverted to the impropriety of using publicly licensed radio facilities for making attacks on another's religion.



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Correspondence

'The Ides of March'

Editor:

WRITING in your March issue, Father O'Brien — or his dummy—has a very interesting income. I only hope the Revenuers don't look too closely at it.

1. Without "auto allowance" and "stipends," the priest has an income of $1,275—the usual for a priest on the short form.

2. No dependents, yet not one cent for the Government. That sounds fishy—out of $2,000. The pastor's $180 has some equity.

3. He shows $1,178 for car expenses. Quite a percentage of his salary! Again, that sounds fishy—more than his actual salary without the "car allowance."

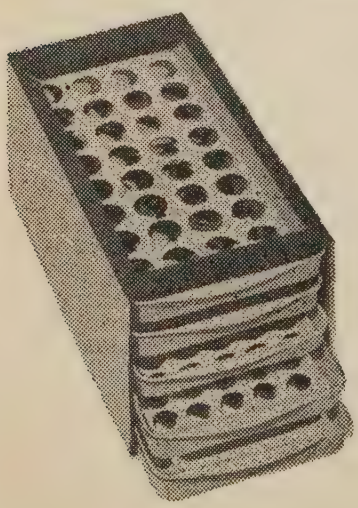
4. Out of his income, with no dependents, $75 in charity!—a very small percentage indeed. Quite a priest! Even the Government allows charity deductions up to 20%!

In Xto.,
Neo-Eboracensis

Editor:

THE article of Father Raymond O'Brien, Vincentian, of San Antonio, Texas, printed in your March issue, is seriously in error. Dr. Kenneth O'Brien, diocesan priest of Los Angeles, in 1949, submitted a classic and definitive thesis to the Catholic University of America on the same subject.

We have had a TREMENDOUS RESPONSE



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The title of his thesis is "The Nature of Support of Diocesan Priests in the United States of America." It is No. 286 in the series of Canon Law Studies of the School of Canon Law of the University.

In it Dr. Kenneth O'Brien proves conclusively that diocesan priests, as priests, are not obliged to pay an income tax nor to file an income tax return. He shows clearly their "income" is not income within the meaning of the law. A diocesan priest is supported by what is technically called a "congrua." The words "salary" and "wages" are applied to him erroneously. He is not an employee. Dr. O'Brien shows that anyone who holds the opposite view is a heretic and guilty of simony. We cannot and do not sell sacred things. So-called "salary" of pastor or assistant, stole fees, mass stipends, are not "income." Dr. O'Brien cites legal decisions in this matter that are final. Some clerics, even some Bishops, have hazy notions about this matter. I suggest Professor O'Brien of San Antonio examine Dr. O'Brien's thesis.

The Mass In English

Editor:

I HAVE followed with interest and some amazement the articles published in THE PRIEST regarding the offering of the Holy Sacrifice of the Mass in English. While I have no desire to "get in on the act," I feel impelled to present the following considerations for retaining the Holy Sacrifice in Latin —et nunc et semper.

Continued on page 382

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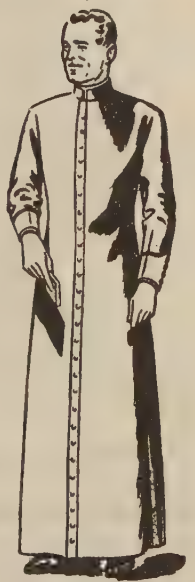

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The Priest

Vol. IX MAY, 1953 No. 5

Editorial Comment

Experiment In Religious Education

THERE is no "separation of Church and State" in the United States; never has been, never will be, never can be, so long as there are citizens who profess allegiance to any kind of church. The very terms of this celebrated phrase lend themselves to a kind of persistent misunderstanding that has proved mischievous particularly in our own day. Witness the Blanshard mentality!

The Constitution simply "disestablishes" the church; and, to see what this means, one need only to consider the term Established Church, say, in English history, the actual context for the understanding of the Constitution on this troubled point.

The quite contrary fact is that religion and citizenship are inextricably mixed *de jure* and *de facto,* and even mixed up—in quite another sense. The practices of government vis a vis the Church and the churches have hardly any over-all logic or consistency—practice having developed under the guidance of local conditions, political expediency, loyalty to traditions at some times and the flaunting of them at others, the vagaries of judicial decisions without guiding principles, and occasional outbreaks of bigotry. The result is a crazy quilt.

One finds the government supporting chaplains for the armed forces, employing Nursing Sisters in certain public institutions, providing tuition for GI's at private schools, putting Bibles in the hands of witnesses in court . . . The list could be extended indefinitely from anyone's experience and general knowledge. Recently, to take a somewhat irrelevant case, an incoming President felt it incumbant on him in the line of duty (this we applaud) to affiliate with a church and to be baptized. As a correspondent in *The* (London) *Tablet* remarked this was probably the first time the leader of a Christian nation was baptized in office since St. Remigius performed the rite for Clovis.

As for the field of education which is what concerns us presently, here the confusion is most apparent. We learned recently to our surprise that Bible reading in the public schools is mandatory in twelve states and the District of Columbia, specifically permitted in six states, permitted under the general terms of the law in eighteen others, not permitted at all in eleven, while the situation in Michigan is doubtful. The vagaries of opinion on this one issue may serve as a sample. Naturally, though, our own readers may be more likely to recall what they have learned about opposed opinions and practices in such questions as transportation for Catholic children, released - time, school lunches and free text books. They may also call to mind the protests leveled against us by those who see threats to democracy in private education: the various harsh and stupid pronunciamentos of associations of public school officials meeting in solemn convention.

But one can hardly make any statement for fear of having it contradicted in a fortnight. To say on the basis of the experience of recent years that there is a concerted move to oppose private schools, furthered by members of the public school system, is to be faced with some current opinions quite the reverse. Just this year the annual convention of the American Association of School Administrators stressed cooperation between the schools and the churches; last year it was upon the occasion of the annual convention of the same group that Conant allegedly made his silly charge of "divisiveness." Did he make such a statement? Oddly enough even this is not easily answered. Conant denied it in a hearing before the Senate Foreign Relations Committee—"the word divisive I never did use. It is a word I cannot pronounce." (Cf. THE PRIEST, March, 1953, p. 177)

Agnes Meyer, who seems to have inherited the mantle (or the pinafore) of Eleanor Roosevelt, used to secure her share of the limelight by denouncing private schools and praising the secularism of the public system. Lately she has made a plea for harmony (of sorts): she has sought to enlist the aid of church schools to join in combating loyalty probes.

If, with regard to the voluble Agnes, one might be tempted to think that there is more in her plea than meets the eye, the plea itself will serve as an instance of the complexity of the situation and emphasize how extraneous may be the real issues that lie behind educational attitudes.

One simply does not know what to expect next. Released time is a good case in point. Some observers a few years back decided that the notorious McCollum decision of the Su-

preme Court would spell its doom. In this instance the Court chose to ignore the long and clear history of the First Amendment, that "Congress shall make no law respecting an establishment of religion" and decided on sociological grounds somehow that released time education constituted just such an "establishment of religion." The mere cooperation of Church and State was thus ruled out and made to appear by judicial decision (law *making* we would call it) as a violation of the mythical "Separation of Church and State." Secularists acclaimed this intrusion of the Court into the rights of the citizen as a great victory, and so it seemed indeed.

Several years later, the situation has radically changed. Today there are more pupils enrolled under this program than ever before—about two and a half million of them. Erwin Shaver, writing in *Religious Education,* thinks that it is rather the opposition which is now doomed. The chief problem now, he notes, is rather how to get enough teachers to meet the demands. The new type of thinking has been defined too, in another and quite different decision of the Supreme Court. "We are a religious people whose institutions presupposed a Supreme Being," pronounced the Court in the Zorach vs. Clauson case; the current norm is that Church and State may and should cooperate so long as there is no prejudice to the rights of all in the community concerned.

The Magna Carta of religious education (Dr. Shaver's term) has been hailed far and wide in a general rejoicing but one need not be cynical to wonder if it will last. Change the personnel of the Court, let the present wave of favorable public opinion subside, push the claims of religious education too far, provoke an incident that smacks of intolerance or religious bigotry, watching and waiting opposition, and everything we have gained may be lost overnight. The situation is extremely delicate.

It is with all this in mind that we call to your attention a new book which embodies a great deal of thoughtful preparation, presents the results of a fair sampling among educators of various persuasions, and tackles head-on the question of religion and the public schools. Note that the precise question is religion and the *public schools:* what can the public schools "in their own right and on their own initiative" do to assist youth "to have an intelligent understanding of the historical and contemporary role of religion in human affairs."(1) Can they do anything? Should they? Are they

(1) **The Function of the Public Schools in Dealing with Religion, Washington, D. C., The American Council on Education, pp. 145, $2.00.**

doing *something,* willy-nilly, in that the avoidance of discussions of religious relevance, on prudential grounds, itself involves an attitude towards religion which is positively harmful since it relegates religion to a scholastically unimportant part of human experience and implies that religion does not really matter?

The Function of the Public Schools admits initially that "there is no clear-cut understanding of what the schools should or should not do in this field" but points up as well that there is not and cannot be any complete avoidance of religion in education. It proposes then to face the problem frankly and see if some way cannot be hacked out of the current jungle of tangled practices.

This book reveals the existence of three confused and overlapping policies and patterns of practice, which it designates as attempted and unsuccessful *avoidance of religion, planned religious activities,* and *factual study of religion.* Avoidance in the sense of virtual neglect or incidental treatment of religion is practiced largely on prudential grounds. However, contrary to the widespread assumption that religion is excluded from the public schools, it was found that almost everywhere—in all sections of the country and in all types of community—provision is made for planned religious activities, such as celebration of religious holidays, devotional opening exercises, and various forms of cooperation with the churches. Here and there courageous educators are experimenting with what concerns us here, factual study of religious subject matter, when and where it is intrinsic to the curriculum.

The Function of the Public Schools in Dealing with Religion is a report of the findings, conclusions, and recommendations of an exploratory study of this problem made by the Committee on Religion and Education of the American Council on Education during the past year and a half, a standing committee which includes a number of well-known leaders of public education, including Msgr. Hochwalt, of N.C.W.C.

This study is unique in two respects: first, it approached the problem from the point of view of the requirements of a fundamental general education, not from the point of view of what religious groups desire; second, it sought to discover what educators and religious leaders think about the problem when the issues are made explicit.

A total of 3,500 educators and 1,000 religious leaders, representative of all sections of the United States and of the three major faith groups, contributed to the substantive data on which the report is based.

The committee itself finally comes out for what it calls

"factual study of religion," that is, the dealing with religion explicitly and openly wherever it is "intrinsic to the learning experience in social studies, literature, art, music, and other subjects." It seeks then to inculcate a respectful recognition of religion rather than a covert and practically impossible avoidance of it; it feels that education without religion is "truncated and impoverished," and that this is particularly true of education in America with its unique backgrounds in the Judaeo-Christian tradition and its distinctive democracy.

We would like you to read this book and ponder it. In fact, we are interested chiefly here in publicizing it. Our own opinion is that it represents the most realistic approach yet to this problem. Released time is a kind of ducking of the issue; private schools make up an entirely different kind of solution, a legitimate recognition of the rights of the minorities to take care of their own children educationally; state aid (without interference) to all schools is an ideal for which we should for that matter continue to strive. There is still the fact to be faced that there are millions of children who are not and who may never be in private schools, who yet have to be taught something about the great reality which is religion. What are we going to do about them? This is the burning question of our day!

Perhaps it is to be expected that a host of difficulties present themselves. If they did not, we would have solved the problem long ago. One may, for example, object that the religious situation with regard to education is in a fluid state—we have ourselves deliberately played up this difficulty. It does not require great foresight either to anticipate deliberate indoctrination of pupils on the part of teachers here and there. Nor is any genius necessary for one to foretell that history will involve dogmatic positions. How is one to approach that section known as The Reformation? What shall we say on such a Fundamentalist sore spot as the Dayton Trial? Christian art is largely Catholic—what about Da Vinci's Last Supper? Picture the poor teacher's dilemma if he is surrounded by Baptists, Presbyterians, various shades of Lutherans, and an occasional Catholic, or Jewish child. What about biology? Did the child see a microbe or not? The Christian Scientist youngster can hardly go home and tell Mamma that he now knows what was the cause of his recent cold. He didn't have a cold! He suffered from a trial of faith, instead.

Be assured that the Committee is well aware of the problems that face it, even though we may have been a little too brutally concrete in posing objections, even a bit unfair. We do want to stress the negative side if only to enhance the value

of the positive. The program needs still further thought, as the Committee would be the first to claim. It recognizes the limitation imposed on what it can possibly do, at the best; it wants further study, and emphasizes, above all, the necessity of controlled experimentation. It will welcome your own personal reactions to its proposals.

So honest has it been in this regard that it won our own support, for this reason especially.

We are, finally, very much impressed with its hope, well founded (we would like to believe), that all tax-supported schools, colleges, and universities can provide for some sympathetic study of religion. Certainly the old attitude is indefensible—wherein religion becomes the object of asides, outright calumniation, and ill cloaked animosity. The plan of the American Council on Education is at least well worth a try. If it fails, well, there is an old saying, "Nice try!"—*G. J. Gustafson, S.S.*

Posthumous Revelations

Viewed in the light of heretofore unpublished details the catastrophe of the Titanic reveals some striking moral aspects. Some workers, in order to belittle the faith of their Catholic companions, inscribed on the hull of the vessel all kinds of curses and sacrilegious jokes. "Not even Christ could make it sink." That was one. On one side above the water-line, in enormous letters, were the words: "NO GOD, NO POPE." On the other side: "Neither earth nor heaven can swallow her up!"

The words, "NO GOD, NO POPE" were literally cut in half by the iceberg that knifed the water-line where they were written. Immediately after that blow, the metal bulkheads were flooded and rendered useless.

Even Commander Smith so luxuriated in pride as to dare to repeat the blasphemous affirmations at the last dinner. But his pride of life was to die at his post of command.

"Simple coincidence," say some. Perhaps, but in each case tragic coincidence. It touches upon a truth whose exactness has been established many times: God does not allow Himself to be mocked with impunity and He gives to all men "when He wills, grand and terrible lessons . . ." We are the ones who ought to understand. Let us commiserate the innocent victims, but let us conclude by affirming the possibility of a divine castigation.

So the career of the Titanic, begun in impiety, was halted during its first and last voyage and extinguished like a fire of straw.—**Sintesi.**

Psychoneuroses

The elements that make for personality disturbances

Robert P. Odenwald, M.D., F.A.P.A.

THE disorders we term psychoneurotic are revealed in a variety of reaction forms—maladjustments, anxieties, shyness, sensitivity, phobias, compulsions, or obsessions. These psychic reactions in turn produce such functional disorders as disturbances of vision or speech, skin disorders, respiratory and digestive disturbances, and even convulsions. Though the psychoneurotic is tormented internally by psychic pains, his anguish may escape the notice of everyone except perhaps a doctor, a priest, or a close friend acquainted with the symptoms of emotional disturbance.

A number of theories have been presented as bases for the understanding of neurotic behavior. Freud's theory is that a neurosis originates from an internal conflict between the "libido" and the "super-ego." According to the psychoanalysts, a neurosis follows when sexual instincts are inhibited or the sexual life is fixated on an infantile level, that is, neurotic reactions are a substitutive satisfaction of the libido, a compromise between opposing forces, the libido and the super-ego.

According to Adler, a neurosis results from a conflict between the will-to-power and reality; a frustration in the urge to dominate. Jung holds that neurotic behavior results from a lack of balance and synthesis between the development of certain potentialities of the whole mental process at the expense of other potentialities. Rank ascribes neurotic reactions to the inability to overcome the results of difficulties or shock at birth. Horney considers neurosis an infantile form of helpless insecurity growing out of an individual's inability to adapt himself to his social or cultural environment.

All these theories have this factor in common: neurosis originates in conflict. But there is no reason why the concept should be limited, as some of these views are, to any particular type of conflict. Certainly, sex plays an important part in the causation of various psychoneurotic disturbances. Often, patients suffering from these conditions have their moral life disturbed by ambivalence and conflicts: if they unsuccessfully suppress or repress their sexual life, they show typical neurotic symptoms, particularly in the form

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of phobias. A frustrated will-to-power may likewise lead to neurotic behavior. However, the problems and conflicts the individual must meet during his lifetime are much more than those created by the demands of the sex or power instincts, or of any other particular type of instinct.

Essentially all neurotic reactions result from an inability to solve life's problems in a manner satisfactory to this particular personality. Confronted with the conflicts and harsh demands of everyday living, the neurotic is unable to face reality. Unconsciously he adopts a neurotic attitude, by defense mechanisms, flight into sickness, regression to the infantile stage, or other escape reactions. However, any such mental attitude fails to satisfy because it is a solution in appearance only.

Estrangement From Reality

The personality organization of the psychoneurotic is disrupted, and he is estranged from reality, but this disruption is only partial and the estrangement from reality only partial. This distinguishes him from the psychotic. The normal personality has a sensible appreciation of the difficulties, problems, and conflicts of life, a practical sense of reality. Yet some well-balanced, normal persons sometimes solve their conflicts in a less sensible, an unrealistic or even panicky manner (and, in this sense, some degree of "neurotic" behavior is quite common), but these transitory reactions are not sufficient to justify classifying these people as psychoneurotics.

The psychoneurotic constantly and unsuccessfully struggles to live with reality. He may feel that he is losing his mind and may fear he will commit acts not socially acceptable; he may have a morbid fear of death; or he may fear that some past silly behavior or minor misdemeanor may be exposed to public censure or ridicule. Whereas a psychosis consists of a seriously defective ability or a complete inability to solve life's problems, the psychoneurotic's appreciation of his environment is at least partially maintained so that the psychoneurotic is usually able to adjust himself acceptably to the outside world. Besides, a neurotic ordinarily has a better understanding of his condition and for that reason really suffers more from his disorder than the psychotic does. The clinical distinction between psychotics and psychoneurotics is sometimes difficult to make inasmuch as there are different degrees of severity leading from psychoneurosis to psychosis and transitions are found from one condition to the o t h e r. Psychoneurotics are mental borderline cases between the sane and the insane. In psychosis (insanity) the ego

is overpowered; in psychoneurosis, the ego resembles a helpless spectator.

The Stresses of A Lifetime

Some twenty or thirty years ago psychiatrists stressed the constitutional nature of psychoneurosis, for both psychosis and the so-called neurosis were believed to be a dysfunction of the nervous system. A review of the theories explaining the origin of psychoneurosis indicates that present-day authors believe influences outside of the body itself to be the cause of psychoneurotic behavior. The consensus is that psychoneurotic behavior is largely determined by the events, the pressure of these circumstances, the stresses and strains, which occur during a whole lifetime from infancy to death. These factors conditioning psychoneurotic reactions may be of a social and economic, or a personal nature.

The social life of today is so complex and exhausting as to produce an atmosphere of strain and tension that is threatening even to the average personality. At times of economic depression the rate of suicide increases enormously. An interesting phenomenon of the 1920's is that so many were unable to forget the loss of their money or to recover psychologically from the stock-market crashes, yet apparently had no great trouble recovering from the loss of a father or son in the first World War.

Religious differences in marriage may assume the character of a serious incompatibility, especially in the form of quarrels about the religious education of the children, and such personal difficulties not properly adjusted may initiate a psychoneurosis and finally cause a break-up of the marriage.

Lack of properly conducted sex education may also play an important role in the development of psychoneurosis. Recently a thirteen-year old girl who had been uninstructed in the matter of menstruation came for treatment. She was a drum majorette, and her first menstruation began during a football game. Suddenly the sight of blood running down her legs in public was a shock. She fainted and had to be hospitalized for four weeks. A year's treatment was required to overcome this psychic trauma, a shock which could easily have been avoided through proper instruction.

Childhood Experience A Factor

Often it is found that the true cause of psychoneurotic disturbances goes back to the patient's early childhood. Therefore, we need to consider not only his sex experiences, as most Freudians do, but in addition all his other childhood

experiences, to discover the contributing cause of his neurotic behavior in later life. For example, a too rigorous education may easily lead to the formation of an inferiority complex. Again, the overprotection of a pampered child may cause an attitude of fright and fear—an attitude that prepares the way for development of anxiety conditions and phobias.

The main determinants of psychoneurotic behavior are to be found in the events of an individual's life history—or, rather, in the manner in which he reacted to those events, and this depends upon his physical and psychic constitution. A certain constitutional disposition will make external factors operate in such a manner as to cause a neurosis. Only the presence of such constitutional predisposition in neurotic individuals can explain the fact that they break down under the strain and stress of life's conflicts while other persons confronted with the same, or even more serious, problems remain at peace with themselves and with the world. This disposition to neurotic disturbances is present to some degree in every individual but neurotic tendencies are stronger and more evident in the psychoneurotic. Even for the normal person with a physical and psychic make-up capable of accepting and solving his life problems with relative tranquility, there may come a breaking point. In potential psychoneurotics the breaking point is low; faced with problems and conflicts, they succumb easily, often permanently, unless they have learned how to face reality.

Puberty And Menopause

To illustrate how constitutional and external factors compensate and reactivate one another, let us consider the periods of puberty (when the sex organs begin to function) and of involution or so-called "change of life." The changes which occur are, first of all, of an organic nature but also have emotional repercussions. The child's outlook on life at puberty is shaken; the involutional time is one of insecurity and let-down; the realization that adulthood is rapidly approaching is mentally disturbing.

Both organic and psychic factors influence the personality structure. Whether or not neurotic disorders will sometime appear, depends largely on the person's life history. For instance, a woman whose marital life has been quite normal and who has reared a number of children will generally pass through the involutional period of middle age with little permanent harm.

There is another constitutional basis for neurotic reactions which explains why a neurotic person "chooses" to solve his life problems in an

abnormal manner. Sometimes the explanation may be found in some life event—a youth bitten by a dog may develop a phobia for dogs long after he has forgotten the accident. Often there seems to be nothing in an individual's life history to explain why he became hysterical, let us say, instead of neurasthenic. Under apparently the same circumstances, some adopt a hysterical attitude (a psychoneurosis), others a neurasthenic (nervous exhaustion) attitude, and still others a compulsive attitude (an irresistible impulse to perform a certain act). The ultimate reason for the "choice" of a neurosis can be due only to the individual's constitution. In this respect, Carp suggests that a strongly developed emotional life may play an important role in causing hysterical reactions; the predominance of the intellectual functions in causing compulsive reactions; and the striving functions in causing neurasthenic reactions.

"General Nervousness"

This constitutional predisposition to neurotic behavior, according to a number of writers, is to be found in so-called "general nervousness." This condition, although basically organic, has its repercussions in the individual's psychic make-up. Those affected by general nervousness are usually emotionally unstable and have vasomotory irregularities such as abnormal blushing and blanching. They may live comfortably in a dependent situation, perhaps as a clerk or an assistant, but suffer under any unusual strain. They often complain of organic symptoms such as headaches or cardiac disturbances.

An office clerk with frequent rheumatic disorders when promoted to a vice-presidency was so apprehensive of the new responsibility that on the day when his new job was to begin, he became violently ill and unable to go to work. Only insight into the basis of his trouble—fear of responsibility—helped him to overcome his condition and to rely on his mental capacity for an executive position.

Another man, coming for treatment and complaining of a pain in the back and the left side, said that he had seen many physicians in the United States and in South America. Some suggested operation but he refused. He did not consider himself nervous, said he lived an upright and moral life, and that he had a wife and child in Mexico. Initially an office worker, he had shown such skill in the mechanical handling of construction work, that he was offered a job as a foreman, with both a transfer and a material improvement in position and salary. It was at this time that the pain started. When he was at home in Mexico, living with his wife and do-

ing office work, he was free of pain. He was made to realize that the responsibility for the greater administrative work as foreman made him tense and upset. This man now works comfortably in his former position as an office man, refusing to accept responsibility and the implications of a more advanced position. Had he continued in the new job, he might have developed a full-fledged psychoneurosis.

A Change In Attitude

In all types of neurosis the general therapy to be used in the first place is discovery of the cause. This discovery in itself, is not enough; it must be supplemented by the "psychagogic method"—the patient must be induced to adopt a different attitude toward life. Patients continually state that they cannot go on living as they do; they feel that a change is demanded. Only those become neurotic who awaken to the realization that their way of life is unsatisfactory; dissatisfied with their status, the problem turns into the eternal problem of "to be or not to be." The neurotic tries to evade the problem, whereas no evasion is possible. The only solution is to adopt a new plan of life, and more often than not such a new plan implies moral and religious norms.

To Become Perfect

"If you ask me what you are to do in order to become perfect, I say

1) Do not lie in bed beyond the due time or rising.
2) Give your first thoughts to God.
3) Make a really good visit to the Blessed Sacrament.
4) Say the Angelus devoutly.
5) Eat and drink to God's glory.
6) Say the Rosary well.
7) Be always recollected.
8) Keep out bad thoughts.
9) Make your evening meditation well.
10) Examine your conscience daily."

—Cardinal Newman.

Blind But Not Dumb!

Down in Texas there is a Catholic chap who is blind. He gets others to read to him. He insists that they always read but one book, *The Faith of Our Fathers.* As a result of this six out of his nine readers have become Catholics. Five of them have become priests!—**Action Now!**

The Rosary Indulgences

A summary of the canonical requirements

Wm. R. Barron, O.P.

IN his Apostolic Constitution "Ubi primum," Pope Leo XIII uses this declaration on the Rosary Beads: "The true form of the Rosary is to be preserved in reference to the beads by making them up into five, ten, or fifteen decades; likewise, that other beads, of whatsoever form, are not to be known by the name of the Rosary."

The ruling of Pope Leo was but a repetition of the previous prohibition of Benedict XIII forbidding "all Rosaries newly invented, or which may be invented without the special and previous permission of the Holy See, whereby the aforesaid authentic Rosary, sacred to God and the Blessed Virgin Mary, may, to the prejudice of the faithful, be set aside."

The last canonized Pope, Pius V, accurately defines the devotion of the Rosary. He says: "It is the psalter of Mary, in which the Blessed Mother of God is greeted one hundred and fifty times with the Angelic Salutation, corresponding to the psalms of the Psalter of David, together with the Our Father for every ten Hail Marys and also certain meditations that represent the entire life of Jesus Christ." Thus there are two essential elements, vocal prayer and mental prayer, i.e., meditations while reciting the vocal prayers. Thus the Breviary describes the Rosary Devotion as "a certain form of prayer wherein we say fifteen decades (or tens) of Hail Marys with an Our Father between each ten, while at each of these fifteen decades *we recall successively in pious meditation* one of the mysteries of the Redemption."

Meditation On The Rosary Mysteries

Leo XIII again declared: "That great Saint [Dominic], indeed, divinely enlightened perceived that no remedy would be more adapted to the evils of his time than that men should return to Christ, Who 'is the Way, the Truth and the Life,' by frequent meditation on the salvation obtained for us by Him, and should seek the intercession with God of that Virgin to whom it is given to destroy all heresies. He therefore so composed the Rosary as to recall the mysteries of our salvation in succession; and the subject of meditation is mingled and as it were interlaced with the Angelic Salutation and with the prayer addressed to God, the Father of Our Lord Jesus Christ." He further declares: "Thanks to this new method of prayer — when adopted and

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properly carried out as instituted by the Holy Father, Saint Dominic — piety, faith and union began to return; and the projects and devices of the heretics to fall to pieces."

This meditation, or mental prayer that accompanies the vocal prayers of the fifteen mysteries of the Rosary, is "loving thought of the divine plan of man's redemption revealed in the life and teaching of our Saviour Jesus Christ." Hundreds of books, pamphlets, and leaflets published for the faithful offer material for the "loving thought." Although meditation is sometimes not required for gaining certain special indulgences (e.g., Apostolic, Brigittine, Crozier Indulgences, and others), nevertheless, to gain the indulgences of the Dominican blessing, meditation is enjoined (except for the illiterate). Cfr. Fuerst, "This Rosary," p. 50, Bruce Co. Pub.

Indulgences Of the Rosary

Since some Rosary Indulgences are granted to the Rosary Devotion and since we may fulfill the Rosary as a devotional exercise of prayer, without the use of beads or any other instrument, a person may gain some Rosary Indulgences without the use of any beads at all (or with unblessed beads or even a counting instrument). These few indulgences are listed in the official Raccolta.

Having received many communications on the subject of Raccolta Indulgences and especially Family Rosary Indulgences, I call attention here to the latest list of such general indulgences for the Rosary from the 1952 Enchiridion Indulgentiarum, Typis Polyglottis Vaticanis, page 268: No. 395:

a) To the faithful who devoutly recite a third part of the Rosary there is granted an indulgence of 5 years; a plenary indulgence, under the usual conditions, if they do this every day for a month.

b) If anyone with others, either publicly or privately, piously recites a third part of the Rosary, there is granted: an indulgence of ten years once a day; a plenary indulgence on the last Sunday of each month providing there is added sacramental confession, Holy Communion and a visit to a church or public oratory, if at least three times in each of the preceding weeks they perform such a recitation. If they recite the Rosary as above in the family, besides the partial indulgence of ten years there is granted: a plenary indulgence twice a month if this practice is performed daily for the month, providing one adds confession, Holy Communion and a visit to a church or public oratory.

c) To those who, before the Most Blessed Sacrament publicly exposed or reserved in the tabernacle, piously recite one third part of the Rosary, as

often as they do so, there is granted a plenary indulgence providing there is added absolution of sins and Holy Communion.

However, to gain the special rich indulgences attached to the Rosary (i.e. five, ten, or fifteen decade beads—of durable material) through special blessings from priests with proper faculties, one must seek these blessings. Such indulgences are usually called the A B C D Indulgences, i.e. Apostolic, Brigittine, Crozier and Dominican.

The Apostolic Indulgences

The Apostolic Indulgences are those listed by each Pope at the beginning of his own Pontificate. They include a plenary indulgence on 27 important feast days under the usual conditions, for those who say habitually one third part of the Rosary each week; they also include other partial indulgences. There is no indulgence for simply carrying beads on one's person, but all Apostolic Indulgences require that whatsoever is blessed with the Apostolic Indulgences "be carried with the person or retained fittingly in one's house."

Among the Brigittine Indulgences of interest to the faithful using regular Rosary beads we here mention: "One Hundred Days for every Our Father, Hail Mary and Apostles Creed, providing one completes the brief Brigittine Chaplet (i.e. says Five Our Fathers, Fifty Hail Marys and Five Apostle Creeds)." It may be gained simultaneously with other indulgences attributed to an entire crown.

The Crozier Indulgence is 500 days for each bead. It may be gained simultaneously with Dominican Indulgences providing one has both blessings. It does not require meditation and is granted for each separate Hail Mary or Our Father but it does require the person holding the beads in one's hand. (*Cfr. Faculty of Sacred Penitentiary.*)

The Dominican Indulgence

The Dominican Indulgence granted in the so-called Dominican Faculty gives: "100 days for each Our Father and Hail Mary if at least five decades are said and a plenary indulgence once a year for saying each day five decades and a plenary indulgence once a year for saying each day five decades."

The other Dominican Indulgences are numerous and are found enumerated in the Rosary Confraternity literature. This Confraternity, centuries old, open to membership for all living Catholics, both men and women, has been established in thousands of parishes through the Dominican Fathers, Rosary Apostolate, 1900 South Ashland Avenue, Chicago. Membership may be obtained at headquarters by simply requesting your name be enrolled. Members gain its benefits when they are

saying at least the fifteen mysteries of the Rosary each week. Besides sharing in all the Rosaries of other members and the spiritual benefits of the Dominican Order there are 21 outstanding plenary and many partial indulgences for members, such as the following:

Members may gain 2,025 days for each time they pronounce devoutly the name of Jesus in the Hail Mary while reciting the Rosary. Members may gain as many as 331,770 days in partial indulgences for their weekly duty of fifteen decades. There are indulgences listed in the Confraternity Leaflet, for Admission Day, during the year, Feast Days, Assisting at Procession, Visiting Church of Confraternity, Visiting Altars, Votive Mass, Fifteen Saturdays, for October, Salve Regina, Mental Prayer, Visiting Sick, Praying for Deceased, any pious work, and for Deceased Members.

There are also special indulgences for members of the Living Rosary Association and the Perpetual Rosary Society when properly established. Block Rosary and Family Rosary are not canonical indulgenced societies in the Catholic Church; they are, rather, pious practices of the Rosary Devotion.

Summary

1. Raccolta Indulgences do not require any special blessing on beads.
2. Apostolic, Brigittine, Crozier Indulgences require blessing but not meditation.
3. Dominican Indulgences require meditation on the mysteries and blessing, and some of the indulgences even require registration in membership.

Addition and Subtraction

Twenty years ago, in *The Saturday Evening Post,* a writer advanced the statement that, theoretically, every lawyer wants to do the best he can for his client, but if it were possible to subject to an analysis the motivation of the average attorney engaged on a difficult case, the result of the analysis would probably be:

Desire to win the case 90%

Desire to accomplish it with as little trouble to himself as possible 10%

The writer continues: "The second item in this analysis, small as it is, often loses a case which might have been won—except for that little sneaking desire to save apparently needless labor."

There are no easy successes or cheap victories.

—Contributed.

Stalin, The Seminarian

He was educated by the Orthodox Church

Nicola Fusco

JOSEPH Vissarionovich Djugashvili had a succession of aliases before he was definitely called the man of steel—Stalin.

He assumed the role of a revolutionary under the name of David. In his revolutionary days of St. Petersburg he was known as Ivanei Nicoladze. For his revolt in the Caucasus he chose the name of Koba. For a while, later, he also answered to the appellatives of Cigikoff, Ivanovich, and Sosselo. A changing of names betrays an immutability of radical ideas.

But in his childhood days, he was constantly called Sosso, and as Sosso he attended the Orthodox Elementary School that was attached to and supported by the Church of Gori, of which was Parish Priest Pope Grigori Kurdiani, a relative of Sosso's mother, Catherine Djugashvili.

Sosso's father, Vissarion, was a cobbler, the only one in Gori, and he died when the boy was only eleven years old.

Then Pope Kurdiani took over, and under his tutorship Sosso became a cantor and an altar boy in his Church.

Kurdiani, from what we know, was a learned and pious ecclesiastic besides being a good father of a family. In the atmosphere of such a household Sosso must have been well inspired and wisely steered.

In fact, in 1893, when he was fourteen, Sosso was presented by Pope Kurdiani to the Orthodox Greek Seminary of Tiflis and readily accepted.

Tiflis, a city of over 300,000 inhabitants, was then the administrative center of the whole Transcaucasia. Its seminary was one of the most important in Gruzia or Georgia. The curriculum there corresponded roughly to that of Russian High School of those days followed by a year of philosophy and two years of Sacred Theology.

The seminarians were accepted there only on condition that they would prepare themselves for Holy Orders or for the lower ranks of the Clergy.

A Comparatively Good Education

The Orthodox Church did all in its power to make sure that the purpose of the seminary would not be defeated. There were at that time many who went to the seminary with the intention of receiving not the Holy Orders but a good education. And the seminary education was, comparatively, good. The Orthodox Church, therefore, succeeded in having an

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Imperial edict proclaimed whereby the credits received in a seminary were not valid for admittance in a State College or University.

Only the University of Tomsk in distant Siberia, and some State Veterinary Institutes remained opened to the seminarians of those days who might have turned down an ecclesiastical career. Alexis Markoff, in his book, *Stalin the Dictator,* says that this state of affairs placed the seminarians on an inferior level with regard to the other students, and they not only resented it, but also reacted against it.

"The seminarists," writes Markoff, "despised by the State School Students, ridiculed by the rest of society and made the target of all sorts of preventions and innuendos, felt isolated within the walls of their own quarters and reacted rather regressively in the presence of realities. In other words, they began to feel as if they were misfits in life."

Stung to the quick, they therefore sought a revenge.

Georgia has been held as a conquered country by Russia since 1808. However, it has always obstinately resisted Russification, and the people have tenaciously clung to their language. Stalin himself, to his dying day, according to Boris Souverine, his chief biographer, "spoke Russian incorrectly, with a strong Caucasian accent which aroused the rather scornful irony of the real Russian. Except with a Georgian interviewer his mother required an interpreter."

Strong Nationalistic Feeling

The seminarians of Tiflis sought their revenge by making themselves promoters, defenders, and preservers of Georgia's national independence.

They demanded that their professors should be Georgian or, at least, non-Russian. After much picketing, the demand was partially granted.

Next, they proposed that the Georgian language be used in the class rooms instead of the Russian and the old Slavonic tongue.

Both the Government and the Orthodox Church turned an unreceptive ear to this proposal.

One Orthodox priest, who was teaching philosophy, in one of his lectures made the stinging remark that "the Georgian language was only fit for dogs." There was an uprising in the classroom. The priest was instantly mobbed, manhandled, and finally stabbed to death with a knife by one of the students.

Many condemned the incident, but many more, including quite a few members of the faculty, approved of it.

The seminary was closed. But after a few months of intense investigation, it was re-opened. The students, now rich in pres-

tige, were glad to return and with them returned the revolutionary ideas of Karl Marx, Friedrich Engels, Proudhon and Bakunin.

And this was particularly the result of that arrangement whereby the State could not interfere with the Church nor investigate any radical movement among the clergy. The nihilists, taking advantage of this immunity enjoyed by the Orthodox Church, prospered and succeeded in their detestable finalities.

No Very Wholesome Atmosphere

In 1898, therefore, the Tiflis Seminary was already a hotbed of subversive ferment having for its ultimate aim the overthrow of the Russian Imperial Absolutism.

It was in this sort of atmosphere that Sosso found himself when he became a seminarian.

Up to that time, his mother stated, "he was always a good boy . . . I never had to punish him. He worked hard, was always reading and talking, and tried to understand everything. He went to school when he was eight."

The seminarians were divided into three classes, though under the same roof; 1st, those who were going to take only one vow, obedience, and eventually would be parish priests—the White Clergy; 2nd, those who contemplated taking the vows of obedience and chastity and pursuing postgraduate courses in the Academy of Cults, or Major Seminary; 3rd, those who expected to take the vows of obedience, chastity, and poverty and enter a religious order, the Black Clergy.

Sosso joined the White Clergy, for he wanted to be a parish priest like his uncle Pope Grigori Kurdiani.

While still in a state of uncertainty, he composed verses, which he published under the pseudonym of Sosselo.

They must have been incriminating verses, from the Communist point of view, because no biographer of Stalin has thus far been able to locate one single poetical composition by the young man who was to become the most despicable tyrant in history.

In the Tiflis Seminary Sosso acquired his knowledge of Old Slavonic and the ritual phraseology of which he made great use in his characteristic writings. It was here also that he learned the Russian language, which, as we have already said, he spoke incorrectly and with a Caucasian accent.

A Revolutionist At Fifteen

After one year of seminary life, he joined the revolutionary element in that Institution. "I joined the revolutionary movement at the age of fifteen," said Stalin in 1926 to the workers of Tiflis, "when I became connected with certain illegal groups of Russian Marxists . . .

These groups exerted a great influence on me and instilled in me a taste for illegal Marxian literature. This happened in the theological seminary of which I was then a student. In protest against the humiliating regime and priestly methods that prevailed in the seminary, I was ready to become, and eventually did become, a revolutionary, a believer in Marxism as the only genuinely revolutionary doctrine."

From that time on, Sosso, instead of applying himself to his studies, undertook an intensive propaganda among the seminarians and the workers of that neighborhood. And since such activities always require much time and end by being noticed, he was called in by his superiors to answer for his misconduct.

Expelled In 1898

The damage, however, must have been beyond repair. Towards the end of 1898, Sosso was no longer in the Tiflis seminary.

Abel Yenukidze, his compatriot and one of his most able and most devoted barkers, says: "Stalin, while still a seminarist, read books on science, sociology, and the working-class movement, but in secret, like a conspirator. In spite of all precautions, his reading was discovered by the vigilance of his monastic director, and Djugashvili was expelled from the seminary."

The Communist writers are so unanimous and so insistent on this incident in the life of Stalin as to render quite transparent their concerted effort to regard such an expulsion as an achievement of great distinction.

However, Catherine, Sosso's mother, was not of the same opinion. She explicitly denied, to her dying day (she is one of the few who died a natural death in 1937), his expulsion. "He was not expelled. I brought him home on account of his health. When he entered the seminary he was fourteen and as strong a lad as could be. But overwork up to the age of nineteen pulled him down, and the doctors told me that he might develop tuberculosis. So I took him away from school. He did not want to leave. But I took him away. He was my only son."

Probably it is a mother's love that speaks here, and a mother's love often deserves more admiration than credence.

In the latest book on Stalin by his nephew, Budu Svanidze (*My Uncle, Joseph Stalin* — Putnam's, 1953, New York), we have a new version of Stalin's exit from the seminary.

Budu Svanidze, who maintains that "not all stories I heard about my uncle were uncritical," seems to infer that Sosso left the seminary of his own volition.

"My mother told me how he

[Sosso] had been scolded by another member of the family, Grigori Kurdiani, who was a Priest—or in our terminology, a Pope.

" 'Sosso,' Kurdiani said, 'you will regret that you left the seminary to launch yourself into the dangerous path of revolt. Have you forgotten the words of our Lord Jesus Christ: Render unto Caesar that which is Caesar's.'

"He developed that theme for more than an hour. Uncle Sosso listened patiently without interrupting even once. When Kurdiani finally stopped, my Uncle Joe asked: 'Have you finished, Father Kurdiani?'

" 'Yes,' said the other.

" 'Well, then, let me tell you that I struck out in this new direction because the popes, and especially their superiors, have abandoned the way of the Scriptures! They have forgotten their vows of poverty and their mission of serving the poor of this world . . .'

"The argument that this opinion provoked lasted late into the night. But it ended without hard feelings, for at the end, my uncle embraced Kurdiani."

Alexis Markoff agrees with him: "Had the system of education in the seminary been other than what it was, young seminarist Djugashvili would have clung to the career he had chosen, or else (more probably because he had no inclination nor intellectual capacity to endure a season of prolonged speculation) he would have become a tourist guide."

However this might have been, Sosso often confessed that "I owe what I have and what I am to the Orthodox seminary where I passed some years."

And what he had he surely dished out copiously. Boris Souverine outlined his character and real nature in this anecdote: "One summer night in 1923, opening his heart to Dzerskinsky and Kamenev, Sosso is supposed to have said: 'To choose one's victim, to prepare one's plans minutely, to slake an implacable vengeance, and then go to bed . . . there is nothing sweeter in the world.' "

And ever since that day, the Russian Orthodox Church has been striking her breast and saying, "Mea culpa!"

A most important means for acquiring the habit of interior mildness is to accustom ourselves to perform all our actions and to speak all our words, whether important or not, quietly and gently. Multiply these acts as much as you can in tranquillity; so you will accustom your heart to gentleness.

—St. Francis de Sales.

'In The World' And 'Of The World'

Cuthbert Gumbinger,
O. F. M. Cap.

A new religious movement

SECULAR Institutes are societies of the faithful, clerical or lay, or mixed, whose members generally live in the world, profess the evangelical counsels, either by private vows or promises, or a consecration binding in conscience, and are totally dedicated to work for God and souls in some apostolate proper to them. These societies are distinct from all others in the Church by their internal constitution and their hierarchical regimen, whereby they are truly autonomous, even though subject to the Bishops of the places where such Secular Institutes exist. These Institutes are especially related to societies lacking public vows, even though the Secular Institutes are not bound to common life, as a rule, but use other external forms.

The work of these Institutes is as varied as there are professions in life. The very reason for their existence is that they penetrate all ranks and classes of society to bring Christ, with His light, His doctrine, and His grace, into the world at large; and to do this unobtrusively by persons, who themselves are of the class and profession of those whom they seek to help to Christ and His Church. For example, the *Secular Institute of the Missionary Sisters of the Kingship of Our Lord Jesus Christ,* founded in Milan in 1919 by the Most Rev. Fr. Agostino Gemelli, O.F.M., Rector Magnificus of the University of the Sacred Heart (Milan), has about 1,500 members. Most of them live in their own homes. According to the commands of obedience and the abilities and opportunities of the members, they put themselves at the disposition of the Bishops in the work of Catholic Action. The Sisters promote the doctrine and cult of Christ's Kingship among the faithful; they help to spread the cult of the Holy Eucharist through nightly adoration at home and through Catholic periodicals. They teach the people the liturgy and spread books about the liturgical life. They erect and operate homes for working girls and day nurseries. They conduct Catholic girl clubs, and teach religious culture to women and girls. The Sisters are also active in assisting pilgrims at famous shrines; in helping the poor and the sick in their homes in collaboration with the local Conferences of St. Vincent de Paul. They also place themselves at the disposition of the Catholic

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Father Cuthbert is now at the Capuchin Friary in Huntington, Indiana.

University of the Sacred Heart in Milan to spread its influence among the faithful.

After novitiate the members become effective missionaries. They have the private vow of chastity, and the promises of poverty, obedience and the apostolate. These are all renewed annually but, following the advice of director and superiors, an oblate may make a perpetual private vow of chastity, if she so wishes. The Sisters retain their property and the use of money, and of other goods they may possess. But they must avoid needless expenses and they must be frugal in their personal needs, while being generous to others. The Sisters must give a regular account of their monies and expenses to their superiors, who determine the amount to be used by each member over a given period, depending on the kind of apostolate one carries on, and the class of society to which a respective member belongs. All the Sisters are Franciscan Tertiaries and foster Franciscan spirituality. They must have a priest of the Order of Friars Minor as the Ecclesiastical Assistant of the entire Secular Institute. It is his duty to assist the superiors and to stimulate the zeal of the Institute, but he is not the superior.

Not Mere Auxiliary Organizations

The Secular Institutes are not merely an auxiliary organization in the Church of God, but the very movement of the world's return to God through the leaven of consecrated souls who are *in the world* and *of the world*. Pope Pius XII describes the Secular Institutes as "an efficacious ferment, which working always and everywhere, is mixed with every order of society, from the lowest to the highest, and seeks to touch and change each and every rank by word, example and every other means, until the entire mass be so changed that it be entirely leavened in Christ" ("Primo feliciter," unofficial translation).

This is indeed a vast program, but we rely on the Holy Spirit, Who sanctified the Apostles and endowed them with power to preach Christ and to bring the world to God. The same Holy Spirit is ever active in Christ's Church, inviting the faithful to the heights of perfection by living for God and working for souls. The hunger for God and perfection is evident among millions of souls in this world. It explains the rise of new religions and revivals in religious groups. Among Catholics the quest of perfection continues through the centuries and manifests itself in new saints in every land and condition of life, in new religious orders and congregations, in the apostolate of preaching, teaching, spiritual

direction, and the writing of spiritual books.

Since the observance of the evangelical counsels of poverty, chastity, and obedience is a powerful means of acquiring perfection, they who profess these counsels in religious life are honored by the Church and belong to a canonical state of perfection. This demands that such persons, consecrated by vows, live in common, wear a distinctive garb, and do only that work which is proper to the religious state.

But there are many souls who are not inclined to religious life in the cloister, or who cannot enter such a life for various reasons. Yet they feel attracted to the observance of the evangelical counsels and are urged by God's grace to dedicate themselves wholly to Christ in some form of the apostolate. There are men and women by the thousands in every country who would welcome a manner of life where such desires could be realized even by remaining *in the world* and *of the world*. They can be encouraged by the examples of other thousands in the Catholic Church today who are leading such a consecrated life, totally dedicated to God. They are indeed *in the world* and their apostolate is *of the world*. Consecrated by the observance of the evangelical counsels, these people permeate all classes of society, seeking in factory and office, in university and home, and in every profession of life, to bring Christ closer to their fellowmen by word and example. Such persons are members of Secular Institutes.

"An Efficacious Ferment"

These notes are written in the hope that priests in our land may be inspired to study the Secular Institutes, consider their advantages, and incite souls to greater perfection by dedicating themselves to God in such Institutes prepared by our priests. Bishops alone may formally *found* Secular Institutes, but the preliminary work must be done by priests and lay people. Mother Church is pleased that Secular Institutes are increasing in number and respective membership. Thus a greater number of souls living in the world have the advantages and merits of a consecrated life and the Church herself has the mighty assistance, both spiritual and temporal, of thousands of the faithful (clerical and lay) wholly consecrated to God in the observance of the evangelical counsels, yet carrying on a true missionary apostolate in the midst of the world, and in their own professions. They are truly, in the words of the present Holy Father, "an efficacious ferment seeking to change every rank" ("Primo feliciter").

Such tactics are used by the enemies of Christ to spread

false doctrines. It is up to us to apply these means to bring Christ to the masses. Whether a person is a lawyer or a butcher, a professor or a baker, a factory hand or a farmer, he can be an apostle for Christ in his own class of society. Men and women have ample opportunity of exercising a splendid apostolate, after training and with constant guidance, in Secular Institutes. This country of ours presents a virgin field for such Institutes, for until now only one has been established here. Once the idea catches fire it will spread by the power of the Holy Spirit and the grace of Christ. What a powerful instrument for Catholic Action God has given us in this form of consecrated life! It is up to us priests to appreciate and develop it.

Secular Institutes began to arise in the Church in the eighteenth century. In his famous Decree "Ecclesia Catholica" of August 11, 1889, Pope Leo XIII treating of religious orders and congregations, decided that Secular Institutes are to be considered as Pious Associations since the members have merely private vows. Moreover they generally lack common life and a distinct habit. Since then such Institutes have grown in number and influence under the prudent direction of Mother Church. Even the new Code of Canon Law, promulgated by Pope Benedict XV on Pentecost Sunday, 1917, makes no mention of Secular Institutes, but leaves them simply among the Pious Associations of the faithful, knowing that they would have to develop still more before they could receive special legislation from the Church.

A Juridical State

In the Apostolic Constitution "Provida Mater Ecclesia" of February 2, 1947, the present Holy Father defines more exactly just what a Secular Institute is, and grants such Institutes a special law raising them thereby to a *juridical state* wherein the faithful can acquire perfection. The Pope shows how the quest of perfection in the profession of the evangelical counsels of poverty, chastity, and obedience, has developed in the Catholic Church down through the ages, and has produced many and varied forms of religious life for both men and women, for their own merit and for the great good of souls. Thus we have monks, friars, and clerks regular. We have religious dedicated to complete seclusion and prayer; others teaching or working in hospitals and in the Missions. Some religious have solemn vows, others have simple vows, depending on what the Church decides for them. Certain religious live indeed in common, but they have merely private vows, or an oath or promise of perseverance. Such societies re-

ceived canonical status in the Code of Canon Law in 1918. Thus the vast army of men and women, separated from the world in many orders, congregations and societies, and living in common, received wise laws from Mother Church to regulate their lives and work.

Since, however, many other souls would profess the evangelical counsels and be totally dedicated to God and the apostolate even while living in the world, the Holy Spirit inspires them to band themselves into societies which are now known as Secular Institutes. We must admire the Wisdom and Mercy of God in giving us these Secular Institutes. At the same time we marvel at the youthful fecundity of Mother Church, the spotless Bride of Christ, in bringing forth these Secular Institutes and in providing them with wise laws promulgated by the present far-seeing Pope.

Neither "Religious" Nor "Lay"

It is incorrect to call Secular Institutes, *Religious* Institutes, or *Lay* Institutes because the word "religious" connotes the obligation of common life for all; but this is not essential to a Secular Institute, even though some or, at times, all members of such an Institute may observe common life; whilst the word "lay" is misleading since some Secular Institutes may be clerical or lay or mixed. The term "secular" denotes that the members of the Institutes generally live in the world without the obligation of common life and exercise their apostolate in the world.

The moral value of the Secular Institutes is simply tremendous in the life of the Church. The splendour of profession of the evangelical counsels among many persons living in the world is a new glory wherewith Mother Church adorns herself in modern times. It is another proof of the sanctity, youth, and wisdom of Mother Church. Our people must be trained to appreciate the beauty and glory of the virginal life, which has a note of immortality. They must be guided through sermons, study clubs, and spiritual direction to desire the consecrated life, even in the world, to give glory to God, to lay up greater merit for themselves, and to help and edify the Church of God.

Where Secular Institutes are formed priests must study their Constitutions and laws in order to judge and help the members in matters of conscience. The difficulties of Secular Institutes are being solved by the Church in many lands.

The name "Secular Institutes" now has a special juridical meaning in the Church. This name cannot be used by other societies or associations; neither can any group of the faithful assume this name of its own volition, for the name can be imposed on a society only by

the Church herself, when all conditions for a Secular Institute are present in some society.

The Secular Institutes are lower than the canonical states of perfection, because of the lack of common life (generally), public vows and a distinctive garb. The Secular Institutes are higher than the Third Orders Secular, because the Secular Institutes profess the evangelical counsels, by vow, or promise of consecration binding in conscience, and because the members are *totally dedicated to God and the apostolate,* whereas Third Orders Secular insist merely on the *spirit* of the evangelical counsels without vows. Thus only unmarried persons can enter a Secular Institute.

Unless the rules of a given Institute forbid it, an unmarried Tertiary may become a member of a Secular Institute and still remain a Tertiary. In fact, various Secular Institutes are composed mostly of Tertiaries, and some Secular Institutes demand that all the members be Tertiaries. The Secular Institutes belong to the Pious Associations of the faithful (Canons 684-725) but differ from these latter in their scope, their exact and quite ample personality before the Church, and by their special law, name, juridical status and constitutions. These Secular Institutes are ruled not only by the Apostolic Constitution "Provida Mater Ecclesia" of 1947, but also by the Motu Proprio of Pope Pius XII, "Primo feliciter" of March 12, 1948; by an Instruction of the Sacred Congregation for Religious "Cum Sanctissimus" of March 19, 1948; and by special Constitutions and regulations of each Institute. These special Constitutions and regulations determine more exactly the life and work of the members, and guide them in acquiring the perfection of their state while living in the world and exercising a special apostolate.

"Semi-Public" Vows

The vows of members of Secular Institutes are not public in the specific sense, neither are they strictly private, such as vows that regard only the internal conscience and forum. The vows in the Secular Institutes may be called semi-public because the Church recognizes them, rules them by special laws and constitutions, considers the members of these Institutes as belonging to a juridical state of perfection (which is never true of persons with merely private vows), and attributes to these vows juridical effects within the Institutes themselves for elections, and for dismissal for non-observance of these vows.

The substantial elements of the Secular Institutes are given by the present Pope. The members must tend to Christian perfection not only by the ex-

ercise of piety and abnegation like all other Christians, but especially by the profession (by vow, promise, or consecration binding in conscience) before God of perfect chastity; by a vow or promise of obedience so that they bind themselves permanently (to be renewed in certain cases) and dedicate themselves *totally* to God and the works of the apostolate and charity, whereby they must be under the command of Superiors according to the Constitutions of the Institute; by a vow or promise of poverty, in virtue whereof they have not the free use of temporal goods, but one that is limited and defined by the Constitutions of their Institute. The members are bound to the Institute by a bond that is stable, whether perpetual or temporal, according to the Constitutions; the bond is also mutual and full, so that the person gives himself to the Institute and the latter is responsible for him according to the Constitutions.

An Institute may have some houses in common for the ruling members, whether general or regional, also for training and instructing members, as well as for retreats and for other purposes such as convalescence and old age. In mission lands, Secular Institutes are subject to the Sacred Congregation of the Propaganda in Rome.

Bishops only may found Secular Institutes and erect them into moral persons. But this should not be done without consulting the Sacred Congregation for Religious, and giving the full details of the scope, rules, and other matters regarding the contemplated Institute. Once founded, the Secular Institutes are subject not only to their own Superiors, but also to the Bishops just as the non-exempt congregations of religious and societies living in common.

A Distinct Place in the Church

From all these facts we see that the Secular Institutes have indeed a distinct place in the Church and that they are different from religious orders, congregations, and societies living in common, as well as from Third Orders Secular and other Pious Associations of the faithful. In regard to Third Orders Secular, there is no danger that these will be supplanted by the Secular Institutes! The *profession of the evangelical counsels* and the *total dedication to God and the apostolate* are distinctive marks of Secular Institutes that will preclude a great many from ever aspiring to their ranks. Hence Third Orders Secular will ever remain in force to produce saints as they have done, and are still doing—also among married people. But the Third Orders Secular can help the Secular Institutes by moral and physical assistance, by giving members to the Secu-

lar Institutes, and in this latter way, giving the new Institutes a Rule, and the spirit of the respective founder of the Third Order to which the Tertiaries belong. Therefore, some Institutes demand that all the members be Tertiaries even though not forming a special Tertiary Fraternity, nor belonging to any already formed. The tradition and spiritual privileges as well as the glorious history and spirit of the Third Orders can be, and are, great incentives and stabilizing factors in the new Secular Institutes.

The religious orders, congregations, and societies living in common can help the Secular Institutes by acting as confessors, advisors, spiritual directors, and by giving retreats and regular conferences to the members of the Institutes. Religious, whether men or women, as well as secular priests, can help the Secular Institutes by inspiring men and women to found such Institutes with the help of the Bishops and priests, by directing worthy candidates to these Institutes, by giving the latter some work that cannot be conveniently or sufficiently done by themselves—and in countless other ways that charity and prudence will inspire. The older religious orders and congregations have vast experience which the new Secular Institutes lack. Therefore the orders and congregations can render valuable assistance by their prudent counsel and paternal vigilance over the new Institutes.

The Sacred Congregation considers the norms laid down in the Apostolic Constitution "Provida Mater Ecclesia" merely as basic law, which must still be developed. The religious orders and congregations, both of men and women, can be of help to the Institutes and to Mother Church in guiding the Secular Institutes to more exact rules and constitutions.

Then, too, the Church does not want application for permission to erect a Secular Institute to be made just as soon as a group has formed itself. Let them first live as a pious association, or confraternity, under the vigilant eyes of the Bishop and of some priests and religious. If the experiment works out well, then application can be made for permission to erect a Secular Institute. Until this is done, years can pass, during which time the members, and especially their superiors, shall provide all that is needed, such as central houses and means to run them, as well as a modus vivendi in a given apostolate or work of charity. As a rule, the members should be self-supporting and should yearly contribute some small amount to the Institute.

In Process of Formation

Since the present Pope on Feb. 2, 1947 gave these Insti-

tutes a special law, many new ones have asked for Roman approbation. In a work published by the Vatican *Attivita della S. Sede nel 1949* (*Activity of the Holy See in 1949*) we find that no less than 97 applications have been made to the Sacred Congregation of Religious for approbation of as many Secular Institutes. Some have already been approved in past years. The 97 just named are found in 15 countries of Europe and the Americas in this distribution: Austria 4, Belgium 4, Colombia 3, France 12, Germany 9, Hungary 1, Italy 45, Mexico 4, Holland 2, Poland 1, Romania 1, Spain 8, Switzerland 1, United States of America 1, and Uruguay 1. Twenty-five of these Institutes are for men (ten are clerical) and seventy-two for women. A Decree of Praise or a Pro-Decree of Praise has been issued to four of them; and a simple permission of erection to twenty-four.

The *Annuario Pontificio 1952* tells us that members of these Secular Institutes (which it now calls a new state of perfection) are called *secular* because they do not change their social condition which they had in the world. These persons remain, therefore, after their consecration to the Lord, clerics or laymen according to their former state, with all the juridical and practical consequences that flow from their state in the world (p. 799). Besides being clerical, lay or mixed, the Secular Institutes may be "juris pontificii" or "juris diocesani." Four Secular Institutes have thus far received papal approval and are "juris pontificii." The same *Annuario Pontificio 1952* lists them as follows: *Societas Sancti Pauli,* central house in Rome; *Societas Sacerdotalis Sanctae Crucis et Opus Dei,* central house in Madrid; *Sacerdoti Operai del Sacro Cuore di Gesu,* central house in Rome; and *Societas Cordis Jesu,* central house in Paris (op. cit., p. 800).

Mother Church hopes for great good from the Secular Institutes. She is happy to see that such are being founded and fostered by the various religious orders. It is good that the latter aggregate such Institutes to themselves spiritually and give them their spirit, in such a way, however, as to leave the Secular Institutes truly autonomous. Here, again, we see the value of the Third Orders Secular, guided by the First Orders, and forming ideal gardens wherein the new flowers of the Secular Institutes can grow and develop. The spirit and organization of some Secular Institutes can be considered in a future article.

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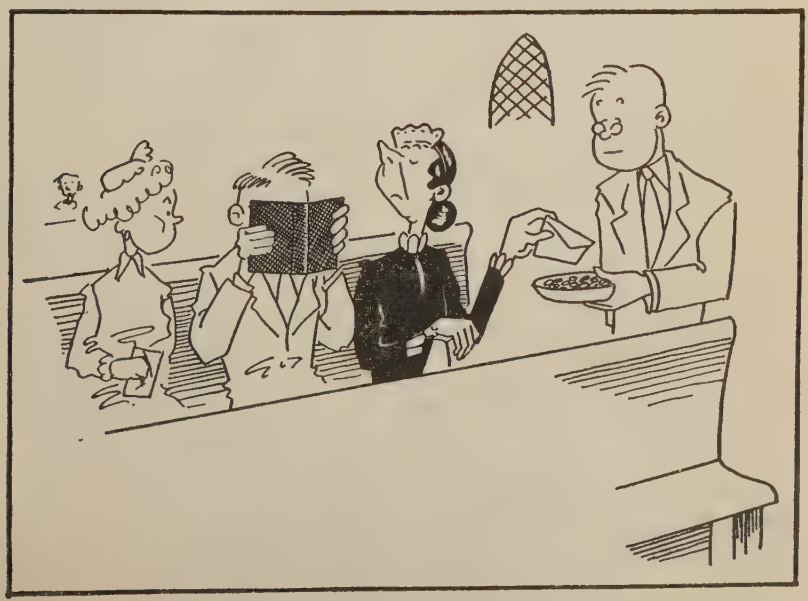
Poor Father!

A well-known clergyman was visiting one of his poorer parishioners, an old woman afflicted with deafness.

She expressed her great regret at not being able to hear his sermon on account of her infirmity. Desiring to be sympathetic and to say something consoling, he replied, with unnecessary self-denunciation: "You don't miss much."

"So they all tell me," was the disconcerting response.—**The Pioneer.**

JULIE---Or Housekeepers are Hard to Get



Code and Cult

Joseph F. Marbach, J.C.D.

Questions may be addressed to the editors

IS there a canonical prohibition against all Psychic Research and/or against the uncontrolled investigations of non-professional inquirers; or is the warning against such things based simply upon the First Commandment? My questioner was scientifically interested in the possibility and the content of these phenomena, and felt that an attempt should be made by Catholic scholars to explain things of this nature more realistically than by attributing all to the devil.

No Canon seems to refer to this problem; it does belong more properly to a consideration of the orbit of the First Commandment. It would seem that as long as due reverence is kept, and as long as the person does not ridicule our belief in the devil and his powers, the research could be continued.

It is true that the audible parts of the Mass may be said in German in some sections or in all of Germany today? Has this permission ever been granted to anyone for the English language?

This writer rather doubts that the Holy See has allowed that certain parts of the Mass may be said in German. It is said that some nationalistic priests have started this, but in the absence of any definite information, this writer rather doubts that the practice of these priests has been approved. Using again the phrase "as far as we know," permission has not been granted to any priest to say parts of the Mass in English.

We might admit, for the sake of the argument, that some years ago some reasons could be alleged for having the Mass of the Latin Rite "in the vernacular." However, today, when practically all our people are able to read a prayer book, the force of the argument seems to have disappeared. The Eastern Catholic Rumanians celebrate Mass in their own language, as do the Malabars and Malankars in India, but the Holy See has wisely decided not to change their traditions. We may add that some English is creeping into the Melkite Liturgy in this country.

I have assembled all the testimony and the documents that seem necessary for a ligamen case. May I ask the Vicar General to give the decision, or must the Bishop give the decision?

The Vicar General is not the Ordinary in the sense of Canon 1990 which refers to a ligamen

case and thus he is not able to issue any decree in the case even with a special mandate from the Bishop. Cf. the reply of the Pontifical Commission for the Interpretation of the Code, December 6, 1943—*Acta Apostolicae Sedis,* XXXVI (1944), 94. These cases are usually referred first to the defender of the bond and the officialis. Perhaps the custom exists in your diocese of having the parish priest gather all the material, but ordinarily it is best to let your tribunal officials send for all the testimony in ligamen cases—which are surprisingly difficult cases.

Is the condition of infants, born dead, in the Old and New Dispensation the same?

This is one of those theological problems in which Holy Scripture, whether of the Old or of the New Dispensation, does not give us a clear text to use as a basis for a theological opinion. Considering the supreme Mercy of God, however, we may assure the parents of such a child, born dead, that God in His own way will take care of the child, perhaps by a direct infusion of sanctifying grace.

Are we obliged in any way to use that new Psalter, which is a Latin rendition of the Hebrew text of the Psalms, when we recite the Breviary?

You have the choice of using it or not—but it reflects more accurately the thoughts of the Psalmists. Pope Pius XII in his *Motu Proprio* "In cotidianis precibus" of March 24, 1945, granted that this new Psalter from the Hebrew text could be used *si libuerit* in the private or public recitation of the Breviary by all those who are bound by this obligation—*Acta Apostolicae Sedis,* XXXVII (1945), 65-67.

Is it true that we may omit the rubric of moistening the thumb in the ceremony of baptism?

In some cases, it may be omitted. Pope Pius XII, on Jan. 14, 1944, ordered that the rubric of the *Rituale Romanum* concerning baptism be changed to read: "Postea sacerdos pollice accipit de saliva oris sui (quod omittitur quotiescumque rationabilis adest causa munditiei tuendae aut periculum morbi contrahendi vel propagandi) et tangit aures et nares infantis . . ."—*Acta Apostolicae Sedis,* XXXVI (1944), 29. Thus this "usus salivae" may be omitted if there is some reasonable cause of preserving cleanliness or of avoiding the contracting or spreading of any sickness.

Both the pastor and the assistant here are enthusiastic boosters for the Knox Translation of the Bible and would like to use it for reading the Epistle

and the Gospel to the people at Sunday Mass. They differ, however, as to whether it is permitted to use this translation for such public reading. Is there any ruling about this?

You may use this translation for such public reading. Both the Old and New Testament translations of Msgr. Knox are made from the Old Latin Vulgate, and both are printed with the *Imprimatur* as indicating the permission of a competent ecclesiastical authority, and thus these translations may be used for the public reading of the Epistle and Gospel, and of other parts of the Mass. Cf. the excellent article of Fr. LeFrois in THE PRIEST for October, 1952.

When a penitent confesses a serious sin "de sexto," but does not mention any circumstance that might change the nature of the sin into one of twofold malice, should we ask, e.g. if the penitent is married and should we instruct the penitent that his act has an extra gravity (Noldin, in De Sexto, *Bk. I, q. 2, art. 2 in fine seems to say it is not necessary)?*

Yes, if you believe the penitent is unaware of the full nature of his sin the penitent should be told of the extra specific malice of his sin—but in a very few words. Brevity is wisdom in dealing *de sexto* in the confessional. Questions will be necessary in only a few cases as most persons realize the specific malice of their acts.

One of the proposed witnesses in a planned marriage is a Catholic married in the Russian Orthodox Church. Is it allowed to have such a man as a witness to a Catholic wedding?

The Code does not list any qualifications for the two witnesses. There is always, however, the question of scandal as the primary law of the Church; thus if it would cause scandal the man should not be allowed to be a witness. On the other hand, for example, there would seem to be no objection if he were one of the witnesses at a quiet validation ceremony.

Some bishops in their Diocesan Synods have particular rules about such cases.

A Latin Catholic man attempts marriage with a Russian Orthodox woman in a Russian Orthodox Church. The Russian Orthodox woman becomes a convert with an invented profession of faith by the pastor with no signatures or documentary proof of her acceptance of faith, just a verbal or oral profession of faith. The pastor obtains a dispensation from banns for this revalidation. Is the marriage valid? Did the marriage in the Russian Orthodox Church make him an adherent or a member of the schism?

The profession of faith seems

an adequate minimum, because it is not clear just what profession of faith is demanded for the converts from "Orthodoxy." The type of profession of faith does not appear too important as long as the party declares that she accepts all the teachings of the Church and that she desires to be a Catholic. (A search has been made in vain for the proper Profession of Faith for such converts—the one from the Holy Office in 1942 could be used). As a convert, she can choose whatever new Rite she desires (at the moment of marriage or during the marriage she can change to the Rite of her husband by a simple act of the will—Canon 98).

But even if a certain definite type of profession of faith were required to make one legally a Catholic, the marriage in question would still be valid, as we presume that the Orthodox woman was baptized and therefore the impediment of Disparity of Cult does not exist.

The marriage in the Russian Orthodox Church did not make the man a member of that Church unless he actually went through some ceremony of membership.

Flocking to the Fold

The Most Rev. Ignatius Rmarosandratana, Vicar Apostolic of Miarinarivo in Madagascar, one of the twelve missionary bishops consecrated by the Pope himself some years ago on the Feast of Christ the King, was asked recently how many churches he had in his diocese.

"About two hundred," he answered.

"About?" asked his questioner, wondering that the bishop should not know his own diocese.

"Yes," came the reply, "about 200. In Madagascar it sometimes happens that churches are built unknown to the bishop." Then he told the story of how a group of people came to a Jesuit missionary in Tananarive and asked him whether he would come and baptize them. They had seen a Catholic church in a neighboring village. They had liked it and at once built one like it. They liked the singing; so they learned the Catholic hymns. They secured a catechism for themselves, liked it, and so they all learned it by heart. When the priest reached the village, he found the whole population well instructed and leading a life worthy of people who had been Christians for years. So he baptized them. The bishop had a good reason for saying "about 200 churches."

Fifth Sunday After Easter

May 10, 1953

Motherhood Pays Dividends

DO YOU think that the time will come when Mother's Day will lose its deeper significance through commercialism? Do you think that some day we will lose sight of the real meaning of Mother's Day in an avalanche of flowers, candy and telegrams? This is a possibility For commercialism is the selling of an article for more than it costs to make it. The "more" represents net profit. But where is the profit in motherhood? A mother cannot sell her child! Indeed, her child is a financial liability. It drains the pocketbook for years through whooping cough, breakfast and dinner and supper, shoe leather, broken windows, and spending money. And then just about the time when it might begin paying small dividends, the investment decides to go off on its own! So nature seems to conspire against commercialism in motherhood. And yet motherhood does net big profits, both here and hereafter.

The money of this world will never be able to pay for the greatness of motherhood! Money cannot really pay for some things in this world: the cheering word and the smile of a friend when you are in need; the purity that flashes out of the eyes of a little child; the thrill of the first warm morning of Spring; the refreshment of a good night's rest. More difficult still is it to pay for the greatness of human beings; for instance, the greatness of an artist is priceless. We catch a glimpse of the greatness of an artist in the colors on his canvas, in the words of his play, in the music of his symphony. But the greatness of a Rembrandt, of a Shakespeare, of a Beethoven existed within their souls long before they completed their work of art. And their soul-greatness can never really be paid for!

Now, mothers are *the* supreme artists! Artists generally imitate life and nature in still form. The painter catches up some of the beauty of nature and freezes it forever upon his canvas. We look, we admire, we are swept away by the masterpiece; but his work of art is not alive in the true sense. Even the words of the writer and the notes of the composer have to get their life from another source, from the person who acts or who plays. But a mother, cooperating with God, gives us a living masterpiece that lives for eternity! A mother gives of her

flesh and blood to cooperate with God in creating a living person. Her child is alive with all the potentialities of our human nature. Think of it: to have produced a masterpiece that was St. Paul, or St. Augustine, or St. Francis of Assisi, or St. Therese the Little Flower, or St. Maria Goretti.

What a privilege to have brought into this world a Daniel O'Connell, the great liberator of Ireland, or a Ludwig Windthorst, the man who defeated Bismarck in Germany! A mother's living masterpiece can be raised up to the life of God. Her child is given a share of God's life, is united intimately to God Himself. Her child will one day receive the very Soul and Divinity of Jesus Christ in Holy Communion and be intimately united to the Creator of all human beauty, knowlege, and love. Her child will live with and enjoy God and His life forever. Indeed, this greatness of a mother is priceless; it can never be paid for with gold, silver, or precious stones.

Sunday Within The Octave of Ascension

May 17, 1953

Persecution of the Church

"WHO killeth you will think that he doth a service to God."

1. Our Lord foretells sorrows to His Church and His followers.

2. Reflect on the truth and meaning of this.

Persecutions:

1. Ever the lot of the Church, somewhere or other.

2. The ten great persecutions under the Roman Emperors.

a. For 300 years, from Nero to Diocletian: A.D. 64-312.

b. Some 200,000 Martyrs in Rome alone. The Colosseum — the Catacombs.

c. Millions of martyrs throughout the Empire in those years.

3. Other persecutions in other parts of the world: e.g. under King Sapor, in Persia: A.D. 343.

4. In succeeding ages also: e.g. The penal laws in England, 16th C. English Martyrs. Persecution in Japan, 17th C. Kulturkampf in Germany recently. France in 19th Century. Communists in Italy. Catholics behind Iron Curtain. Captivity of the Roman Pontiffs. Soviet Russia's Godless policy today.

5. Wherever presecuted, there the Church thrives and gathers strength.

a. Truly the blood of Martyrs is the seed of Christians: Tertullian.

b. Only a divine institution could withstand such onslaughts.

6. Persecutors of the Church usually end badly.

Permitted:

1. That Our Lord's followers may resemble Him.

2. To prove the elect: Trials show what a man is made of.

3. To make virtue shine forth, and to manifest God's power.

4. That Our Lord's followers may trust in God, and God only.

5. To teach us that all must be sacrificed to salvation.

6. Whosoever is not tried unto blood will have other trials: e.g.

a. Daily toil and suffering.

b. Temptations, or dryness of soul.

c. Opposition from the tongues of men. As most of the Saints found.

d. Sickness, poverty, failure, etc.

Lessons:

1. Be not surprised at the trials of the Church, thus foretold.

2. Lose not confidence therein, for

a. The gates of Hell shall never prevail: Matt. xvi. 18.

b. Help will not be wanting to those who ask it.

3. Our own trials will not last, and one day will turn into joy. Jn. xvi. 20.

Pentecost Sunday

May 24, 1953

The Divine Fire of the Holy Spirit

WHEN our Divine Lord ascended into heaven, He promised to send the Holy Spirit upon the Apostles, the then Infant Church. We read in the second chapter of the Acts of the Apostles how His promise was fulfilled. "And when the days of Pentecost were drawing to a close, they were all together in one place. And suddenly there came a sound from heaven, as of a violent wind coming, and it filled the whole house where they were sitting. And there appeared to them parted tongues as of fire, which settled upon each of them. And they were filled with the Holy Spirit and began to speak in foreign tongues, even as the Holy Spirit prompted them to speak."

This was, indeed, an extraordinary occasion. There were Jews from every nation staying in Jerusalem for their religious festival. The sound from heaven, as of violent wind, startled them; a great crowd gathered outside the place where the Apostles were. There the crowd was amazed and perplexed; for, when the Apostles spoke, each one in the crowd heard and understood in his own language. Their amazement and perplexity is understandable. They had not seen what took place inside. They had not seen the tongues of fire that descended and rested upon the heads of Mary and the Apostles.

Those fiery tongues symbolize and represent the action of the Holy Spirit in the souls of the Apostles. God uses material things to represent the interior, spiritual transformation of our souls. Nothing could more readily represent the powerful action of the Holy Spirit on Pentecost than tongues of fire! For of its very nature fire enlightens, warms, dilates, and purifies. And this is precisely how the Holy Spirit acted upon the supernatural life of the Apostles. He illuminated them with the light of His grace. Certainly they needed strong graces of faith.

Recall that just before Jesus ascended into heaven He promised that it would be only a few days until the Holy Spirit came to them. Then they asked Him, "Lord, wilt

Thou at this time restore the kingdom of Israel?" Yes, up to the very end of Christ's stay upon earth the Apostles were looking for an earthly kingdom! But the Holy Spirit enlightened them with the clear light of divine knowledge. And they saw clearly the whole plan of redemption; they saw the place of Christ and themselves in this plan, which concerns a spiritual kingdom. For Peter boldly told the crowd, "Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins . . ." (Acts 2:38).

The fiery tongues pictured the enkindling action of the Holy Spirit. For He truly inflamed the hearts of the Apostles with the love of God and of all men. The Apostles were not brave men during the Passion. Peter brazenly denied Christ. Fear prompted that denial. If they dared to condemn Our Lord to death, what could they not do to a poor fisherman, inwardly argued Peter. And, of the others, only John stood faithfully at the foot of the Cross. Courage returned when Christ appeared to them after the Resurrection, but this was as nothing in the face of the tremendous task ahead of them. Then the fiery, divine love of the Holy Spirit enkindled their hearts. And they emerged from their seclusion strong and fearless men who were to carry their courage through martyrdom for their Lord and Redeemer. Where they had feared death before, they now courted it in defense of Christ's principles.

The tongues of fire also represent the fact that the Holy Spirit enlarged their hearts, so that after Pentecost God alone could fill them, and the earth seemed too limited for their zeal. Read the whole of the Acts of the Apostles. Then you will realize that no task seemed too great, no work impossible. A tremendous task lay ahead of them: they had to overcome Jewish prejudice, paganism, and the vast, powerful Roman Empire. But their zeal was so great that after St. Peter's first sermon, 3,000 men and women asked for and received baptism. That same zeal burned in their successors until the Roman Empire accepted the religion of the Crucified Nazarene.

Finally, the fiery tongues show that the Holy Spirit purified them from every stain. They became detached from the pleasures of this world. They were able to face persecution, scourgings, imprisonment, shipwreck, torture, and eventually martyrdom itself. In all this the fire of God gradually removed from the Apostles all love of the things of this world. And He, the Spirit of Divine Love, took complete possession of their souls to transform them so that they became of the same Spirit as Himself.

Trinity Sunday

May 31, 1953

Reverence the Most Holy Trinity

TODAY is Trinity Sunday. Today we commemorate the revelation of the glory of God, the glory of His three Persons. The very first prayer in today's Mass speaks of the Unity and Trinity of God.

It says we honor the Power of His Unity and the glory of His Trinity. This is to insist that we do not deny the Unity of God when we honor His Trinity. We always keep in mind that there is only One God, One unique Divine Nature, One source of all that exists in the universe, One Divine Power. But through the revelation of Jesus Christ we know of a Trinity of Persons in this One Divine Nature. Today's Gospel gives our Lord's last words to His Apostles. In these words our Lord again asserted His supreme and divine power. He said, "All power in heaven and on earth is given to Me. Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit." "In the name of" means "through the power of."

You might ask, "How does the revelation of the Trinity help me?" Well, for one thing it satisfies some of our curiosity, our desire to get at the unknown, especially the unknown in God. We get a satisfaction in knowing something about God. It tells us something of God so that we can love Him. He is no longer so vague and abstract. We know some of the intimate details of His life; we know that knowledge and love are in God. We know there is a relation of Persons in God. We know from other revelations how each of these three Persons is related to us, the Father as Creator, the Son as Redeemer, and the Holy Spirit as sanctifying us at this moment.

All this should increase our reverence of the Most Holy Trinity. Reverence is an idea which today men too often dismiss as a mildewed survival of medievalism. It is considered akin to servility, a bar to proper self-expression, utterly unworthy of the modern man. As a result there is a general lack of respect for law and authority, a flippancy of the young towards parents and teachers, a casualness of man to women. Nothing is sacred, nothing outside the reach of destructive satire. At times even God is not spared an urbane sneer, a questioning smile, or cold indifference and disrespect.

With holy fear and love we reverence and adore God — Father, Son, and Holy Spirit. And, if you have become casual about His Divine Majesty, do something about your attitude! What to do? Well, any man can have a private audience with God by going down on his knees! In this reverent attitude beg God — Father, Son, and Holy Spirit — for forgiveness, and for a holy piety and fear of His Divine Majesty.

Second Sunday After Pentecost

June 7, 1953

The Eucharistic Banquet

THE Fathers of the Church applied the parable in today's Gospel to another great feast, the supper which our Divine Lord lays before us in the Most Holy Sacrament of the Altar. It is especially fitting that we should do likewise, since we are now within the Octave of Corpus Christi.

In the Eucharist Jesus extends

to us a pressing invitation to partake of a supernatural banquet. Are we indifferent to His invitation? The three men mentioned at the beginning of Christ's parable had accepted the invitation given, but when the appointed hour had arrived and the summons came, they all found a loophole to escape. Are our minds so preoccupied and absorbed with the inconsequential things of this world that we have no desire for the supernatural food of the Eucharist?

Christ is the food of our souls, of our supernatural life. You may have wondered why our Lord chose to hide Himself under the appearance of bread. Here we have the answer. Our Lord says that He is the food of our souls. His purpose in staying with us in the Eucharist is to be the food of the divine life of grace to which we were born in Baptism. We cannot live without this Divine Food! Why not? There is wear and tear on our supernatural life just as there is wear and tear on our physical life.

Come and eat this supernatural food. It gives you the health and vigor of divine life to overcome the dangers that threaten this life of God in you. The Eucharist gives you strength to battle temptations, to overcome characteristic weakness, to grow stronger in the ways and habits of Jesus Christ, to increase and develop the life of God in your soul. It is a mistake to think that our Lord remained among us in the Eucharist merely to be adored. Of course, we must adore Jesus in the Eucharist. But if this is our only approach to Him in the Blessed Sacrament, then we thwart the purpose He had in coming to us in the garb of bread and wine!

Our Divine Physician knows what is best for us. Follow His advice. Come frequently to eat His flesh in order to live and live vigorously now and for all eternity. "Come to me, all of you who labor and are burdened, and I will give you rest" (Matt. 11:28).

Testimony from an Outsider

Some sixteen years ago, addressing the Unitarian General Alliance on "The Subconsciousness of Personality and its Conflicts," Prof. Robert J. Hutchen of the Meadville Theological School, made the following remarks:

"The Roman Catholic Church has always shown a remarkable insight in facing the facts of life, whether pleasant or unpleasant.

"In the confessional the Catholic Church has provided an instrumentality by which the individual, especially if he is uneducated, can express to a responsible person his fear and weakness and so in turn learn to master himself. Our modern Gospel must be self-knowledge, self-reverence, self-expression through self-control. Our conscious mind must be used to discipline and integrate the great impulses of our primary unconscious."—**Walter Stehle, O.S.B.**

PUBLICATIONS DISAPPROVED

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MAY, 1953

COMIC BOOKS

Amazing Detective
Astonishing
Black Magic
Crime and Punishment
Crime Cases
Crime Detective
Crime Does Not Pay
Crime Can't Win
Crime Exposed
Dark Mysteries
Diary Loves
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Girl Comics
Girls' Love
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High School Romances
Journey into Fear
Journey Into Unknown
Love Adventures
Love Confessions
Lovers
Love Letters
Love Problems
Love Romances
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Pictorial Romances
Police Comics
Real Clue
Romantic Adventures
Romantic Confessions
Romantic Love
Sam Hill, Private Eye
Shock
Strange Mysteries
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Low Company
Moron
Nina
No Bed of Her Own
Star Lust
Taffy
The Big Brokers
The Chastity of Gloria Boyd
The Frenchman in Mohammed's Harem
The Headstrong Young Man
The Night Air
Thes Rough and the Smooth
Two Beds for Roxanna
Tough Kid From Brooklyn
Untamed Wife of Louis Scott
Waiting for Willie

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The Harem
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Cocotte
Fools Walk In
Get Out of Town
Here Is My Body
Home Is the Sailor
Mountain Girl
Plunder
River Girl
Run, Chico, Run
Scarlet Venus
Spring Fire
Take Me As I Am
That French Girl
Tears Are For Angels
The Cheaters
The Creeping Shadow
The Devil Drives
The Devil's Legacy
The Fast Buck
The Forbidden Room
The Golden Woman
The Road's End
The Sharp Edge
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Little Killer
Loved and the Lost

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One is A Lonely Number
So Low, So Lonely
The Big Feeling
The Cheat
The Divided Path
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The Tigress
We Too Are Drifting
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Love Me Sailor
Lower than Angels
Maharajah
Main Line
Mask of Glory
Mooney
No Narrow Path
One By One
Pray Love Remember
Red Lion Inn
Season For Passion
Sweet and Deadly
The Big Bubble
The Big Cage
The Boy Came Back
The Cruel Dawn
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The Night and the Naked
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23 Women
Yama, The Hell-Hole

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God's Little Acre
House in the Upland
I, The Jury
Journeyman
Judgment Day
Knock on Any Door
Laird's Choice
Long November
Lie Down in Darkness
Loved and the Lost
Love Without Fear
Meg
One Lonely Night
Please Call Estherville
Portrait in Smoke
Pressure
Prettiest Girl In Town
Renee
Sanctuary
Serenade
Soldier's Pay
The Big Kill
The Girl in his Past
The Hoods
There's No Home
The Revolt of Mamie Stover
The Woman of Rome
The Unwanted
Tobacco Road
Tragic Ground
Trouble in July
Vengeance Is Mine
Where the Town Begins

MISCELLANEOUS

Come Night—Come Desire
Confession of a Hat-Check Girl
Dagger of Flesh
Dance Hall Girl
Dream Club
Forbidden Fruit
Four Dames Named Sin
Girl from Mimi's
Give Me Ecstasy
Harlem Model
Harlem Woman
Her Candle Burns Hot
Heyday
Honky Tonk Girl
Hot Chocolate
House of 1000 Desires
Immoral Woman
Innocent Wanton
Junkie
Lay Down and Die
Lida Lynn
Love
Mistress on a Death-Bed
Naked Desire
Night of Ecstasy
Off Limits
Passion Has Red Lips
Passion Is a Woman
Pickup Girl
Play Rough
Raise the Devil
Reckless Girl
Red Headed Wench
Savage Love
Season For Sin
Sexual Behavior of Unmarried Women
Slaves of Desire
Sleepy Time Honey
Stag Stripper
Street of Dark Desires
Street of Sin
Sweet Savage
Tease the Wild Flame
The Alcoholics
The Bohemian
The Come-on
The Lusty Land
The Tigress

Temptress
The Affairs of a Mistress
The Bastard
The Twist
They Call Her Easy
Thrill Girl
Tonight For Sure
Tough Cop
Very Private Secretary
Wanton By Night
Warped Women
Where They Breed
White Slave

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Daring Detective
Detective Book Magazine
Detective World
Detective Yearbook—1953
District Attorney Detective
Exclusive Picture Detective
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I Confess
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Man to Man
Modern Man
Movie Spotlight
Movie Play
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My Romance
Nifty
Night and Day
Our World
Pace
Pack of Fun
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Peek Show
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Photo Arts
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Picture Fun
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Police Detective
Prize Winning Photography
Real Detective Cases
Real Story
Real Western
Revealing Romances
Salon Photography
Secret Confessions
Sensational Detective Cases
Sexology
Show
Sir
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Smash Detective Cases
Stag
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Sunbathing
Sunshine & Health
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The Girl Friend and the Boy Friend
Timely Detectives
Titter
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True Crime Cases
True Life Detective Cases
True Love Stories
True Police Cases
True Police Yearbook
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Uncensored Detective
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Vue
Wham
Wink
Whisper
Wit and Humor
Your Psychology
Zip
Zowie

List prepared by the Chicago Archdiocesan Council of Catholic Women.

The list may be obtained from Our Sunday Visitor, Huntington, Indiana. Individual subscription is $1.00 per year. Copies of the list in quantity are priced at 1c each.

NOTE: A Club to obtain pocket-size books for teen-agers may be organized (usually in school under the direction of a teacher). This Club may obtain information about books from the Teen Age Book Club, 351 Fourth Avenue, New York 10, N. Y.

To Those Behind the Curtain

"We wish to kiss the chains of those who, unjustly imprisoned, are in tears and afflicted more by reason of attacks against religion than by their own suffering and loss of liberty." **—Pope Pius XII in an apostolic letter broadcast over the Vatican Radio.**

Book Reviews

The English Versions of the Bible

by Hugh Pope, O.P.

B. Herder Book Co., St. Louis, 1952, pp. 787, $10.00

Commentary on the Gospels

by Ronald Knox

Sheed & Ward, New York, 1952, pp. 277, $3.75

In Christ

by Dr. William Grossouw, tr. by Martin W. Schoenberg

The Newman Press, Westminster, Md., pp. 138, $2.25

ALMOST any book dealing with the Scriptures should be welcome in English, in view of the current state of our biblical literature. Anyone acquainted with this literature in other countries, especially France and Germany, though Spain is not far behind, will appreciate the reason with which this statement can be made. In the past we have taken refuge in an alleged lack of interest. But now that the reading public is being drawn towards the Scriptures by the new vernacular versions, the excuse is beginning to lose its validity. We have a long way to go before we have provided the literature that will be in demand as a supplement to the Scriptures. Hence it is encouraging to give notice to these three books, though none of them is indigenous to our own land. Two come from England, the third is a translation from the Dutch.

1. Father Pope's review of the history of the Bible in English is very timely. Every priest has some knowledge of that most interesting story; yet to pursue it further, or to study any of its phases has not been, till now, a simple matter. On the other hand, many of the laity have no acquaintance with the story and are, in consequence, quite confused with all the talk of Catholic and Protestant Bibles, or led to question why we should bother at all with these new versions. This work of Father Pope will be a blessing for the priest; it will be illuminating for the laity.

That the work is thoroughly done might follow from the fact that Father Pope did it. His earlier publications are well known and highly respected. In this instance he has consulted his authorities and sources with the care we might expect from one engaged in the biblical sciences. His scholarship is manifest in the frankness of his views. In spite of the subject, he does not write tendentiously, as though giving or defending merely a Catholic point of view, but as a scholar confident that the truth will be defense enough for the policies of the Church. The book is fairly exhaustive of the subject. What it lacked of most recent occurrence has been supplied by Father Sebastian Bullough, O.P., since the lamented death of Father Pope. Complete, up to date, thorough, this is a book that should become

the standard on the subject for many years to come. No biblical library should be without it.

2. Msgr. Knox provides us with another very timely book. He grants, as well he might, that no translation of the Scripture can succeed in eliminating all difficulty. There are textual problems and native obscurities that cannot be smoothed over simply by turning the original into another language. In fact to attempt to do so in a vernacular version is to create still further, and perhaps more serious difficulties. The reader of the current versions of the Gospels will soon recognize the truth of this principle, and he will have to look beyond the meagre footnotes for the solution to his questions. It is to supply this need that Msgr. Knox presents us with this commentary on the four Gospels in one small volume of only 277 pages.

Anyone familiar with his writing will know in advance just about what to expect. The explanations will be found readable, and for the most part cogent. Yet Knox set for himself a complicated task in this undertaking. If one plans solving the problems of the Gospels, even such as might be discovered by the average lay reader, he must be ready to cover a wide field. Further, not all the problems will rise from textual obscurities or the interrelation of the Synoptics. The great problem in reading the Gospel is to gain its full and proper meaning. In these respects the present *Commentary on the Gospels* will be found somewhat inadequate. Principally, it does not sufficiently point to what is intended; it too zealously seeks to show what is not meant.

Still the book will be found both interesting and instructive to the one who is inclined to notice the difficulties of the Gospels. Perhaps it will be more useful to the laity than to the priest, since its very brevity prevents many an explanation from being satisfactory.

3. *In Christ* bears the subtitle *A Sketch of the Theology of St. Paul.* It is this only in the sense that it treats five of the principal themes in his Theology. But these are undoubtedly the "master ideas" of St. Paul's Epistles. In this way the book becomes a splendid introduction to the reading of the Epistles. Moreover, the subject is treated so clearly and so impressively that the book becomes in itself an invitation to read the Epistles.

Again, however, the task of offering in brief compass an explanation of the religious thinking of Paul is a most difficult one. The author admits his boldness in attempting it; he acknowledges that his work is a gamble. Yet he was urged on by the fact that Catholics generally do not know these Epistles, and by the correlative fact that pertinent literature is unavailable to the laity. He is speaking of the situation in Holland. But both facts are aggravatingly true in our own country. We may well be thankful that he had the courage to go forward with his project; and we may be grateful that his work has now been turned into English. He has succeeded admirably in doing for his own people and for ours a double service: that of giving them some notion of the richness and beauty of Paul's Epistles, and that of encouraging them to search out these beauties for themselves.

Dr. Grossouw claims that he is writing not for specialists, but for average Catholics. Yet any priest, however well he thinks he knows St. Paul, will profit greatly by the reading of this small but fruitful book. — William L. Newton, S.S. D., Elyria, Ohio.

Midnight Calculator

by Rev. James O. Patterson and Rev. George E. O'Donnell

P. O. Box 9607 Philadelphia 31, Pa., 1953, pp. 84, $2.00

AS its authors mention, "Midnight Calculator" is "an expedient for the observance of Church laws involving the reckoning of time." This phrasing of the authors serves to summarize the purpose of this very handy little book; the priests who will make practical use of it will be those trying to observe the laws of the Church while confronted with a deadline created by a clock.

The first edition of this mathematical vademecum was issued in 1950 and this second edition proves its own need. The latest changes in boundaries in time zones made by the Interstate Commerce Commission have been incorporated, and the valuable index has been brought up to date to include "new" towns and those omitted by human error in the first edition. True midnight and mean midnight are calculated for each of over 10,000 towns in the United States—truly a tedious labor of love by the two authors.

This book is a handy reference book, to give the parishioners accurate, direct answers when they ask questions involving their clocks and the Eucharistic Fast, and Fast and Abstinence (Fridays, Ember Days, Lent, etc.). The priest will use it secondly for himself, not only in these same matters, but for the private recitation of the Breviary.

The value of this book has not been lessened by the new Apostolic Constitution of January 6, 1953, which mitigates the Eucharistic Fast. The drinking of natural water and the taking of liquids or medicine by the sick (with proper permission), no longer are affected by the element of time, but the many other problems relative to time still remain. In fact, we might venture a faint comparison by saying that the book has the same theme as the new Instruction—to encourage people to fulfill their religious duties, while allowing them certain concessions, e.g., because of the "Midnight Calculator" a priest in Washington, D.C., may answer "Yes, we in this city have eight minutes allowed to us" when a parishioner asks, "Father, may I receive Holy Communion this morning? We were having a party at the house last night, and as I finished my sandwich, I noticed it was five minutes past midnight." This is just one example out of many that could be mentioned to show the value of this book to the priest who wants to give the people, and himself, a definite answer to these and similar questions.—J. F. Marbach, J.C.D., New York.

Continued from page 332

1. The Church is Catholic. Our service personnel of all faiths have had this fact forcibly brought home to them at least during the past ten years. Can you imagine a Catholic boy or girl in uniform, say from Kansas City, Missouri, feeling at home at a Mass offered by a Korean priest if he read it in Korean?—or Chinese, or German, or Ubangi, or what have you? Yet that is what will happen if we American Catholics get our way with Rome and obtain the privilege of offering the Holy Sacrifice in English.

2. The Church is one. Remember? Offering the world's most important religious act in English, French, or Hindustani, etc. will make that claim "oneness" rather thin to all of us who have to serve our men and women in uniform and their families in almost every corner of the world.

So please take it easy, Gentlemen! Latin has served our Holy Mother the Church quite well for some 2,000 years. And I venture to predict that it will be around a long time after the last English infinitive has been split by no less than someone who desires to offer the Holy Sacrifice of the Mass in the language of King Henry VIII.

Sincerely yours in Christ,
Aubrey J. O'Reilly
Chaplain, U. S. A.

'Blest' Or 'Blessed'?

Editor:

IN your March issue, the correspondent, Sagart, of Nebraska, seems to restrict the meaning of

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Correspondence

"blessed" or "blessedness" when he writes " . . . our praying thus would contain the notion that we desire a degree of blessedness to be added to the Divinity . . . "

It makes it difficult to understand the "Benedicite, omnia opera Domini, Domino . . . " or even "Benedicamus Domino." Do we "Bless" as superior beings or only "speak highly" and "praise?"

In Xto.,
Vicarius

Flushing
New York

Old Breviaries Wanted

Editor:

I THOUGHT you might be able to carry this in your correspondence column and do a favor to some of your readers who have Breviaries with the Old Psalter in good condition, which they would like to dispose of.

We have a number of older priests who cannot become accustomed to the New Psalter and would like to find Breviaries with Old Psalters in good condition.

If any of your readers have such Breviaries, if they will send them to us, we will appraise them, find a buyer, and send a check to the seller.

Anything you can do to bring this to the attention of your readers will be very much appreciated by us and many priest customers we have, who would like a set of Breviaries with the Old Psalter.

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Reading For May

THE MOTHER OF GOD

By M. Philipon, O.P., trans. by Rev. John A. Otto—Based on the firmest Marian axioms this study considers the divine maternity as the key to the entire mystery of Mary, the ultimate source of all her perfections and prerogatives. The author ascertains her exact role in the Redemption as Mediatrix of all graces and demonstrates the historical and psychological development of Mary by tracing her from Genesis to the Apocalypse. **$3.00**

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Correspondence

Remailing Catholic Periodicals

Editor:

MAY I call to the attention of priests throughout the country that there is an organization here at Kenrick whose purpose is to have once read and still valuable PRIEST and other Catholic magazines diverted from the wastebasket and into the hands of eager missionaries the world over. We have already enrolled some 23,000 persons who are mailing their magazines to about 3,000 missionaries. A postcard addressed to Robert L. Smith, Director, Kenrick Remailing Service, 7800 Kenrick Road, St. Louis 19, Missouri will bring to your readers the name and address of a missionary and complete instruction on how to mail their magazines. We do not want the magazines sent to us; all we do is send the name of the missionary to those wishing to share their reading wealth. A word to a parish organization, or a line or two in the parish bulletin would be an excellent way to let the faithful know that they can participate in this apostolate with a minimum of time and effort, and still accomplish much in the spreading of Christ's word. Perhaps the rectory receiving two copies of THE PRIEST will be willing to let one go off to the brother-priests in the mission fields.

Sincerely in Christ,

Edward J. O'Donnell

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Correspondence

For Your Information

Editor:

The Sisters of the Blessed Sacrament for Indians and Colored People have asked if we would communicate the following information to the individual editors of Catholic newspapers in the United States.

In the last year or so, the Sisters have been embarrassed by stories appearing in papers in the United States, Canada, Australia, Africa, the Philippines, Great Britain and elsewhere featuring the income of their Reverend Mother Foundress, Mother M. Katherine Drexel. Some stories, the Sisters point out, have referred to Mother Katherine as "The Richest Nun in the World."

This, the Sisters say, is "misleading" and, with each appearance, brings down upon the community an avalanche of appeals "from people in need, even priests and religious, who think Reverend Mother can help them." The Sisters report that they have received a new flood of appeals as the result of "another rewrite of the old article which is currently appearing."

The Sisters state that Mother Katherine Drexel "has always been adverse to publicity of any kind" and they ask if papers could refrain "from all publicity regarding our Mother Foundress, at least during her lifetime."

It is painful to read the very numerous appeals for help "from good people in real need," to whom no assistance can be given, the Sisters state. People are impelled to write, the Sisters find, because they have been given the

impression that Mother Katharine "gives thousands away daily." The fact is, the Sisters say, that as a religious, Mother Katherine "has nothing and the Congregation distributes its means according to our Constitutions upon the works for which the Institute was founded and approved by the Church." They add that "our institutions among the Colored and the Indians are a constant and heavy drain on our resources."

N.C.W.C. News Service
Washington, D. C.

Again: 'Every Priest A Publicist'

Editor:

I APPRECIATE the few kind words of Father Hohendorf. I feel, however, that the good Father is unduly alarmed at the danger present in a baccalaureate exercise in a public school. In these days especially, the baccalaureate, like the commencement exercise, is regarded as a purely school activity. It is purposely held in the public school to do away with its previous aura of sectarianism. Three ministers often take as active a part in the commencement exercise as in the baccalaureate. To me the format of one is just as Protestant as the other, i.e., if you look upon prayer, sermon, and final benediction as of Protestant origin.

To say that people might draw a certain conclusion from one and not from the other, in this day, is

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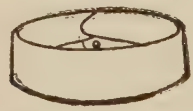

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Correspondence

to me a theological distinction not in accord with right reason. I think Father underrates American intelligence. I am of the impression the position of the Catholic Church in this country today is that of the city seated on a mountain. Its claim to be the one true Church is a fact of which all are aware, and this knowledge quietly puts to rest the danger of which Father writes.

Sincerely,
M. G. Kelliher

Bayard, Iowa

Used Church Furnishings Available

Editor:

WHEN our new church is completed we plan to dispose of the old church furnishings:

Communion rail with marbelized top, 21 feet long with center gates; main altar of wood with two step predzlla, 8 feet mensa with about 15 feet back; two side altars, 6 feet width and about 15 feet back; antependiums for main altar; stations, pictures under glass about 2 feet wide and 3 feet high; pews, 12 feet long; one art glass window of St. Michael the Archangel, about 3 feet wide and 6 feet high; one 8 drawer vestment cabinet. All these things will be disposed of very reasonably. Anyone interested can write to: Church of St. Michael, Morgan, Minnesota.

Sincerely yours,
Antony Leifeld

Electric Votive Lights

Editor:

WHEN I first started reading your comments on votive

light racks in the current number of THE PRIEST, p. 4, I was sure that you would make some devastating remarks against all electric gadgets in church. I was really shocked when I read that you approve of such nonsense. Certainly some of your clerical readers will regard your approbation as official. I refer you and them to the Decrees of the Sacred Congregation of Rites, specifically Decree 3859 which forbids the use of electric lights 'ad cultum.'

Quaeritur: Utrum lux electrica adhiberi possit in Ecclesiis?

Responsum: "Ad cultum, Negative; ad depellandas autem tenebras Ecclesiasque splendidius illuminandas, Affirmative; caute tamen ne modus speciem praeseferat theatralem."

When the official Church does not permit the use of electric lights which savor of the theatre in our churches, I wonder what would be the reply to gadgets that sound like they should be in barrooms or poolrooms? Will your next issue favor advertising 'Drink at Sloppy Joe's Bar,' in neon lights, over the main altar?

Lighting candles before a shrine is 'Cult,' and using electric lights for such a purpose is forbidden. Please inform your readers that such is the law of the Church.

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I would also recommend the reading of the instruction of the Cardinal Vicar of Rome *(Osservatore Romano,* March 19, 1932) which are common sense norms for our churches, specifically: "Automatic electric illumination through the insertion of coins in a slot, are forbidden before all altars and sacred pictures or in any part of the church."

Sincerely yours,
A Scandalized Clerical Reader

Decline and Fall by Evelyn Waugh carries a warning with it by way of Preface: "Please bear in mind throughout that it is meant to be funny." One cannot be too careful! If there are other puzzled readers (we doubt it), may we borrow Waugh's words to assure them.—The Editors.

From A Retired Missionary

Editor:

1) God bless and reward you for sending me dear THE PRIEST every month without money for being poor, I could not pay. O, please, send it also in future that I keep contact with English-speaking Catholic world and that I may learn about your American Catholicism, etc.

2) The May issue did harm to my old heart—70, being just now.

A) Dear poor Spain! So hard hit in the editorial. Well, well — the benefits of liberty; but liberty can

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be misused, and that is the case there. These Protestants sects — how do they grow insolent in Catholic coutries — even here in Bavaria! They dare insult our doctrine. They do insult our Holy Father, whom they call a bloodthirsty war-monger, etc. Similarly, they do there in Spain. Would the Catholic people, the Bishops foremost, be silent?

B) Dear old Breviary! Meditation vilified!

C) On reading that issue I thought: What if our Holy Father, Pope Pius XII could read these articles? Would he be well pleased? Are these writers really Catholic priests? If so, they need:

a) Correptio fraterna — or, better, return them into the seminary; or, still better, do ameliorate that seminary which is responsible for them.

b) Our prayer, in order that they may get converted; otherwise, they will of course land in the land darkened by so many.

c) Our example: let's say the Breviary more "digne, attente, ac devote" pro illis.

Let's do ourselves every morning our meditation,

i) that we grow in holiness;

ii) that they get a bit out of our intercession.

Sacredos Simplex Senex
Neuoetting, Bavaria

The Shortage of Sisters

Editor:

RECEIVED your circular soliciting renewal to THE PRIEST. Also took note of the topics for discussion as the blazing issues pertinent to the day.

May I suggest that besides the academic questions about suspen-

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sions for patronizing a race track, or use of electronic organs in church, you also get down to the discussion of the basic question of the continuance of the Catholic-parochial school system.

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Why is it that despite all the numbers of parochial grade schools, and the Catholic high schools and the greater numbers of young people receiving the Sacraments far more frequently, these young girls will not bring themselves to accept the obediences of the convent rule?

How can there be the stamp of genuinity upon the pastoral preachments of parochial education, when children must spend the entire year in the parochial schools under lay teachers?

How can Catholic parents be asked for sweat and tears to build their parochial schools, then to add more sacrifices maintaining them with tuition and other expenses added when the lay-teachers on the staff are no more qualified than the public school teachers—maybe even less so religiously?

How can Catholic parents be asked to stint and sweat for a parochial school system when Mothers General for elusive reasons can notify a dozen or more pastors that their parochial schools cannot be supplied with their nuns for the forthcoming

The Breviary Explained

By the

Rev. Pius PARSCH, D.D.

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The translators have done a very satisfactory job, reproducing Parsch's clear and warm style in good flowing English.

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year? Except such orders be countermanded, the effect would be equivalent to the closing of such schools because it would be about as easy to steal the gold bars out of Fort Knox as to bribe Mother General!

The Catholic-parochial school education is a very realistic question, not to be solved by shunting it aside. But it takes more than moral fortitude to pose the question for public discussion.

Enclosed is my renewal. Shall read, to wait, to learn.

Sincerely,

Realistic

Illinois

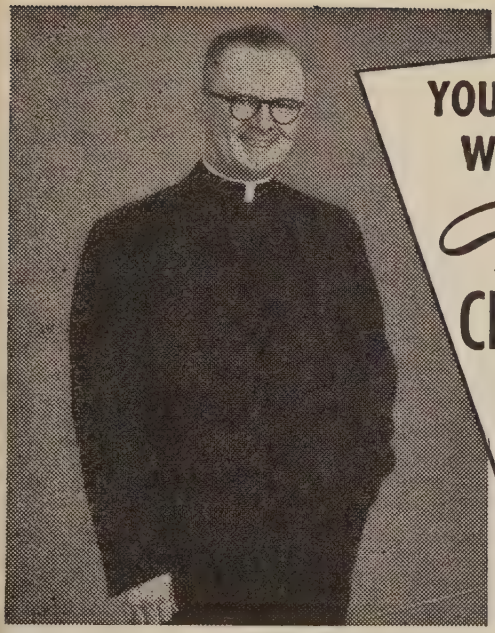
Protests 'Surface Catholicism'

Editor:

I'VE been aiming to write for quite a shameful long time and ask a question shaped like this: "Wass'a matter?" Wass'a matter with what? With so many of our Catholics who dwell in the more Catholic areas!

I know there are many exemplary Catholics, but why are there so comparatively few? What are our Reverend Fathers and Venerable Sisters doing to develop all kinds of screwball notions as to the real meaning of a vital Catholicism? that Catholics act like pagans with a veneer of Catholicism?

I am a priest trying to invade our famous Bible-Belt of No Priest Land, U.S.A. By the grace of God we have had success to the point where our base-parish is now made up largely of converts—and one of our missions, entirely of converts. One of the biggest draw-



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backs we have is the influx of Catholics from the North and East who may have been good (?) Catholics back in Baltimore or in Chicago, but are surely washouts down in the mission zone (U.S.A.).

E.g. Let's use Julia as our first e.g. Julia was a sodality president back in Pennsylvania. Says she, sodality was a big one having well over a thousand sodalists. Well, now Julia lives in our parish, stuck back in the mountains—married a non-Catholic Buster, of course—and, well, in short, we wish she were back in Pennsylvania State.

Last week Julia brought her young 'un in for baptism. Well and good. Godfather Henry, a good Catholic "back home," blah-blahs while the baptismal register is being rung to give birth to Carol Ann—as to its pages, of course: "Back home, Fadder has Mass in half an hour; he knows the people give better to the collection than they would if he kept them longer—blah, blah—" all this in the presence of the father of Carol Ann, the husband of our Julia, who was president of a great sodality.

Another e.g. A New Yorker comes down here and gets on the local radio station staff. Swell fellow, knows how to say "Father" just right, etc. Oh, yes, he even came to Mass once in a while—

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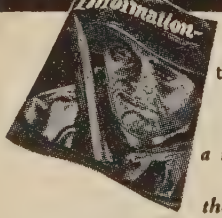

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and to Holy Communion once. One day, after a number of previous to-the-point hints, I said to him: "Say W., I don't see you at Mass anymore at all." We had a talk then and there.

Slipped Out of the Church

He said in the conversation: "You priests are different down here, you sit down and talk to a guy. In New York you can't get near a priest; they're harder to find and talk to than a doctor. They drive big cars—whew! a sight for sore eyes, etc." (I've nothing against New York or Pennsylvania. I use them representatively.) We've had eight big-city Catholics with the station so far—two of them were not of any account to the Church; after much persuasion and a course of instructions in the Faith, they should have learned somewhere along the line but didn't. O yes, W. is still with us—married extra Ecclesia and "joined up" with the Methodists.

A final e.g. It was during census taking. "Why don't you try to get to confession at least once a month?" And what an answer I got! "Monsignor M. told me I shouldn't waste his time coming to confession if I didn't have mortal sins!"

Dear Editor—I still have a raft of other e.g.'s—but enough! I ask simply "Wass'a matter?" Why must our converts be scandalized by such surface Catholicism? Much of the attitude of big-city Catholics is anti-clerical or bordering thereon. Must Catholicism here undergo the experience of France?

What can be done for our Catholics who leak out of the strong-

holds of Catholic centers and then out of the Church? Maybe the Legion of Mary established in city parishes would be a big part of the answer. Apostolic laymen and laywomen need to be called to the scene to take up the cudgels against Satan and his hell-bound free-will Catholics.

As I think on these things the words of the bishop of my home diocese come back to me. I was asking permission to leave the diocese for Home Mission work.

"Mr. D., you have my blessing. Go in the name of God, go! You have much more chance to save your soul in the Missions. Our Catholic people in the city are going to hell and our priests are going right with them."

Dear Editor—please don't publish my name—I still love life!

I only hope to provoke profitable discussion for the honor and glory of God.

In nomine Domini,
In unione precum,
R. F. D.

Virginia

Remailing Catholic Periodicals

Editor:

PRIESTS are accustomed to receiving letters from various foreign missions, asking for different kinds of help. Certain letters that have reached me from India refer to one particular class of assistance that can be easily and readily given. I do not allude here to financial donations. One

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priest asked me to send him a copy of each of my publications; another sought permission to translate into his own language *Eucharistic Chats;* a third correspondent wished to publish in his own language my work on Communism. To all these requests I gladly acceded.

The letter of the third writer has urged me to make an appeal to readers of THE PRIEST. He tells me that the Communists are active in his territory and that a large leftist library is operating there. He is doing his utmost to counteract its influence, and he most eagerly desires Catholic periodicals, pamphlets, and books of every kind, particularly such as expose and refute Communism or set forth and prove Catholic doctrine.

I know from experience that in many rectories lie idle many Catholic magazines and other publications that have been read and put aside. The scholastics of my Province, to whom I submitted the last letter received from India, informed me that they have long since been dispatching to various missions, especially to certain missions in India, all the suitable literature they could gather. I earnestly beg our zealous readers just to put into one parcel from time to time all their spare Catholic periodicals, pamphlets, and books and send them to The Sacred Heart Scholasticate, Shelby, Ohio. The scholastics will then without delay sort out, wrap up, and mail these much desired publications to their respective destinations.

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